Ancient Sanskrit Wisdom

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CURRENT PROBLEMS AND SOLUTIONS

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CURRENT PROBLEMS AND SOLUTIONS

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Preface

The Union Ministry of Human Resource Development, Government of India, has assigned importance to Sanskrit and other languages as an integral part of National Policy of Education.

"We are fully convinced that Sanskrit, with its rich vocabulary and flexibility in the formation of words and phrases, is the mother of most of the languages in the World. We can trace the influence of Sanskrit not only on all the Indian languages but also on the languages in Europe and South-East Asia. If we cast our critical eyes on the different Indian languages then we discover that more than 75-80% of the words used in most Indian languages originate from Sanskrit. Learning of Sanskrit cannot be in isolation. We have to take note of the mass of knowledge that is being produced in Science and Technology affecting the lives of the people like never before. All this should necessarily find place in the Syllabus of Sanskrit studies."

I have discussed some areas to bring out that Ancient Sanskrit Literature contains all the knowledge known to the modern world whether it may be in the area of Science, Mathematics, Governance of State, or Social Issues. The Beauty of Sanskrit Wisdom is to develop such a society where people live in harmony and shun materialism—the root cause of all problems. In addition Ancient Sanskrit Wisdom while advocating the enjoyment of Kama and Artha subject to Dharma as well as attain Moksa (Liberation). It does not mean that modern knowledge is not needed. What is required is that Indian Philosophy, Science and Religion should work in co-operation to benefit the society. I have divided this book into 12 chapters dealing with methodology of knowledge (Research Methodology) to achieve good life in this world and the next world. This is followed by analyzing the structure of Physical World, problems created by modern science and the ancient knowledge to solve them like Environment pollution. Then there are chapters on Governance, Human Resource Development to make the social system work as per the Dharma, i.e. through righteous action.

The concept of education is explained in some ancient Sanskrit books, which compares quite favourably with modern trends of thought. *Sa vidya ya vimuktaye*, that is real learning which leads to liberation or emancipation. Here Vidya or learning means education and liberation means the solution of a problem that presents itself to us on any occasion. Thus, the education that we get must prepare you to solve the questions in life that crop up in our undertakings. Man is confronted in this world with questions that may be simple enough like 'crossing a street' and very difficult like 'realizing his own spiritual nature'. His education should help him to solve them all successfully. Knowledge has been given a vital place as can be seen from the following verse:

ज्ञानं तृतीयं मनुजस्य नेत्रम् । समस्ततत्त्वार्थ-विलोकदक्षम् ।
तेजोऽनपेक्षं विगतान्तरायम् । प्रवृत्तिमत्सर्वजगत्त्रयेऽपि ।।

Education works as third eye to man. The difference between mere learning and development of intelligence was known to the ancients, as is clearly explained in this verse :

यस्य नास्ति विवेकस्तु केवलं यो बहुश्रुतः ।
न स जानाति शास्त्रार्थान् दर्वी पाकरसानिव ।।

So both knowledge and intelligence were expected of an educated person; and the process of getting knowledge does develop intelligence.

Ancient Rishis were great discoverers. They developed a Karma Theory (Action theory). Its crystal form is found in Gita. We can say that like the third law of Newton, which was operative on material things, Rishis propounded a similar law in the social realm, which they called Karma Theory. They said that a man is free to act and he will have to bear the consequences of his each and every action, good or bad either in this life or in the next life or in successive lives. They further said that good deeds will give good results and bad deeds bad results. To my mind this was a novel but effective way to keep people on the virtuous path.

Even the world is disillusioned by the concept of modern Development based on GNP and adopting to the concept of well-being as wealth as contained in ancient scriptures. Winston Churchill has rightly said :

"We make a living by what we get. We make a life by what we give."

Rajni Bakshi rightly feels that after all, the concept of GNP was only ever meant to measure the amount of goods and services produced in an economy. The problem is that GNP is an artifact from a time when it was assumed that if there are more goods in circulation, general welfare will automatically follow. Today, there is extensive documentation to show that this is not always true. Thus, in the early 1990s the UNDP introduced the Human Development Index.

Since 1995, a San Francisco-based think-tank called Redefining Progress has been annually assessing the American economy with an alternative yardstick called the Genuine Progress Indicators (GPI) which presents a relatively grim picture of American society. The GPI index shows a steady decline in the US after the late 1970s even as the GNP has continued to steadily rise. This is because the GPI index gets closer to the reality of people lives by treating as a loss, for example, all money spent on either preventing crime or preparing damage caused by it. Similarly, all money spent to counter the effect of environmental degradation or divorce is counted as a loss.

Countries as diverse as Costa Rica, Canada, Iceland, Netherlands, Sri Lanka and Mongolia have established well-being indicators. These indicators can act as powerful tools for action by citizens because policy-makers cannot claim success merely on the basis of GNP statistics. Since it is also true that what is not measured is not adequately valued, or managed. These indicators help keep policy-makers more in line with the reality of people's lives.

Rajinder Singh Ji Maharaj in his ideas said that a soul infuses 'life' in the human body for a certain period of time. When the soul inhabits the body it is still one with God. The soul, however, is overpowered by powerful forces such as the mind, the body, and the outer world, which cause it, over time, to forget itself. The soul slowly begins to identify itself with the body, mind and world outside. It is attuned to only one channel—the channel of the world.

The saints and mystics tell us that we have the choice to either stay tuned to this physical world, or to tune into the channels of God. For this we must stop identifying with the body, mind and temporal world, and identify with the soul instead. When our outer programming is turned off, then in the silence we will experience ourselves as soul, or a condition of self-knowledge. Once we identify with the soul, we will pick up the frequencies the soul is capable of receiving. God has not made it hard for us to become aware of our true Home. It is we who have made it complicated.

According to Albert Einstein, "It is every man's obligation to put back into the world at least the equivalent of what he takes out of it."

Ramaranjan Mukherji, formerly Chancellor, Tirupati Rashtriya Sanskrit Vidyapeetha Deemed University, delivered the Convocation Address at the Seventh Annual Convocation of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, New Delhi. He rightly stated that in the field of Sanskrit learning there are two techniques : the old and the new. In the old style each word is analysed and the purpose served by its insertion is expounded, as a result of which the learner becomes able to penetrate deep into the Shastras. In sharp contradistinction to it in the modern techniques there is comparative analysis and an attempt to place the knowledge generated by ancient Indian wisdom in wider canvas of the knowledge produced by wisdom of the world in order to show the place occupied by ancient Indian knowledge in the unending sheet of knowledge generated in the world. The Sanskrit Universities have to effect combination of these two techniques. This dream visualized by

Tagore that is spreading the magnificent message of Sanskrit, which stands for dignity of man, universal tolerance and harmony, global peace and fraternity throughout the length and breadth of the globe.

I am grateful to the UGC, for providing funds for this project and Panjab University, Chandigarh for providing facilities and other research institutions for allowing me to consult their documents and books.

I am sure that this research would help to understand that India had its rich heritage and we must follow our ancient scriptures to promote the welfare of people and country. Indigenous solutions would only lead to real progress. In addition, I feel that it requires more researches in this area to bring to light our hidden treasures. I am prompted to continue my research in this area and encourage others as well.

ARUNA GOEL

CHAPTER I

PROBLEMS OF THE PHYSICAL WORLD: ENVIRONMENTAL VALUES AND SUSTAINABLE DEVELOPMENT

> O Mother Earth! Sacred are the hills, snowing mountains, and deep forests, be kind of us and bestow upon us happiness. May you continue supporting people of all races and nations.
>
> —*Atharva Veda*

1
CHAPTER

Problems of the Physical World: Environmental Values and Sustainable Development

> A nation is built by the individuals comprising it. When each individuals in the society or nation puts forth his effort in the direction indicated in the scriptures and reconstitutes his personality, then that society or nation grows dynamically, permeating peace and glory to one and all. Let us, therefore, awoke, arise and rebuild our nation and ourselves.
>
> —*Ministry of Environment, Government of India, New Delhi*

Scientific researches provided tools in the hands of people to exploit nature for their own interests causing environmental imbalances without following the corrective measures. Modern Man is not protecting but exploiting the environment making it more miserable and not a fit place to live in. Environment is the sum total of all factors conditions, and ingredients that are essential for the life on earth. Vinish Kathuria and Haripriya Gundimeda have stated in their article on "Industrial pollution control: Need for Flexibility." All economic activities either impinge on or are affected by nature and environmental resources. Activities such as extraction, processing, manufacturing, transport, consumption and disposal not only change the stock of natural resources, but also add stress to the environmental system besides introducing wastes to it. The productivity of an economic system depends in part on the supply and quality of natural and environmental resources. Furthermore, todays economic activities affect the stock of natural resources available for the future and thus affect the welfare of future generations.

Development is essential for socio-economic development especially in the developing countries like India to tackle the problems of poverty, unemployment, squalor, diseases and illiteracy. We have been engaged on development without examining its repercussions on environment and thus we could not be successful in our mission. Man's ambition for limitless comforts has put him on collision course with environment. The proper environmental management requires that society and mans demands should be so regulated that natural environment is able to sustain the need for development.

Development without regard to environmental consequences cannot be sustained and defeats the very purpose of development by aggravating poverty and unemployment. Environment is not just a matter of aesthetic concern or saving some white legged mouse from going extinct as in a popular cartoon serial without lampoons environmentalists. Environmental concern arises essentially on two grounds. First, a reckless use of resources to maximize short-run gain can lead to depletion which would adversely affect development in future, which may not be a very distant future. It is not in the interests of sustainable development. Second is that one does not have to wait for future generations to feel the adverse impact on environment. Livelihoods are lost, sources of drinking water are made unusable, and victims are subjected to agonising misery (sometimes irreversibly) due to negative externalities (environment) of so-called development projects. While a few already better of sections may become still better-off, many others become worse-off. The former cannot offset the latter's effect.

Rapidly growing population, urbanization, changing agricultural, industrial and water resource management, increasing use of pesticides and fossil fuels have all resulted in a perceptible deterioration in the quality of environment and attendant adverse health consequences. Environment pollution due to developmental activities are increasingly becoming the focus of concern. The interactive interdependence of health, environment and sustainable development was accepted as the fulcrum of action under Agenda 21 at the Earth Summit in Brazil in 1992. In the case of India, against an economic growth of 163 percent in the past 20 years, the pollution load has increased by more than 475 percent. During the period from 1975 to 1995 industrial pollution grew by 247 percent, whereas the vehicular pollution load shot up phenomenally by 650 percent.[3] Environmental health in its broader perspective would have to address the detection, prevention and management of:

(i) existing deficiencies or excesses of certain elements in natural environment;
(ii) Macro-environmental contamination of air, land, water and food; and
(iii) Disaster management.

This ordering of priorities has brought our civilization to the brink of ruin. We know we must find a way out, a way back to values and priorities that represent the real, whole nature of man. But all the ways that were once intended to help us from our authentic well-being and our authentic responsibility are themselves deeply sustained by the money questioned.

K. Ramamurthy in his Article, "Environment and Development" some issues in G.S. Monga rightly states, "Excessive technological growth has created an environment in which life has become physically and mentally unhealthy. Polluted air, irritating noise, traffic congestion, chemical containments, radiation hazards and many other sources of physical and psychological stress have become part of everyday life for most of us. These manifold health hazards are not just incidental by products of technological progress, they are integral features of an economic system obsessed with growth and expansion, continuing to intensify its high technology in an attempt to increase productivity." This passage from best seller "The Turning Point by Fritjof Capra" admirably sums up the effects of so-called 'development' of the Western countries. Development without regard for ethics and environment has produced many harmful effects. The last hundred years have seen whole families of previously unknown diseases: new infections, genetic disorders that frustrate any attempts at prevention, endocrine disorders, allergies, toxic diseases, including the radiation and toxic allergic sickness gaining momentum with the growing mass of synthetic materials totally alien to natural human environment; the notorious AIDS is but the latest addition to the list. Further, the development has the effect of making the developed countries richer and developing countries poorer, besides the mindless exploitation of valuable natural resources.[1]

Sustainability means meeting the needs of present generation without compromising the abilities and opportunities of future generation. It thus, implies both inter-generational and intra-generational equity. Sustainability is an important dimension of human development. Human development is a process of enlarging people's choices. But such enhancement must be for both present and future generations without sacrificing one for the other. Thus, sustainable development is a technique of eating the portion of bread and butter by the present generation in such a way that it must last long so as to enable the future generations to enjoy over it.

"The World Chapter for Nature" adopted on October 29, 1982 declared that "Mankind is a part of nature and life depends on the uninterrupted functioning of natural system which ensures the supply of energy and nutrients; that civilization is rooted in nature, which has shaped human culture and influenced all artistic and scientific achievement and living in harmony with nature gives man the best opportunities for the development of his creativity, leisure and recreation."

The situation pertaining to environmental sanitation is horrifying at the global, regional and national levels. It has been admitted by various agencies responsible for it at all levels. Attainment of the global target of the UN Second Development Decade (DD2) had not been feasible in most countries of the region. The Regional Director of the World Health Organization South East Asia Region office, Delhi in his Annual Report has warned:

> "In spite of the continuing efforts of governments and international and bilateral agencies, only the fringe of the problem has been tackled . . . there is an urgent need to mobilize further support from all available sources to solve this difficult problem. Investment in this field will be amply rewarded not only in terms of reduction of incidence of communicable diseases, but also by substantially contributing towards an improvement in the standard of living."

Dr. Abel Wolman, one of the "father figures" of environmental health and Professor Emeritus of Sanitary Engineering at the Johns Hopkins School of Engineering, Baltimore, USA says while talking of the world health situation: "It always leads great conferences to pass resolutions to do something about providing water to impoverished people. Resolutions become opiate because they are gratifying substitutes for action." He warns the policy-makers and administrators against complacence and says, "Viewed on a global basis, we have little to be sanguine about. The disease consequences of poor and insufficient water, of living with human excreta, and of unhygienic personal habits, are disastrous—they have been familiar for so long a time that they no longer excite even the statistician or epidemiologist. People accept their devastation, as they so often abjectly bear their real and spiritual poverty. We speak of the toll of deaths, due to environmental deficiencies in a casual way, even though the figures mount to hundreds of millions. The communicable diseases, often the sequels of poor sanitation are maiming and killing men, women and children—not computer data." It is beyond doubt that a lasting solution to many of the existing and future problems of how to provide sanitary facilities to hundreds of millions of people still without even minimum sanitary facilities? How to tackle such programmes? How to find the resources required for these programmes? What are the responsibilities of planners and policy-makers to ensure integrated approach?

The answers to all the questions relating to the protection of environment are very clearly detailed in our ancient Sanskrit literature. Bhagavad Gita has provided guidance in mutual cooperation and interdependence as key to preserve environment in its pure form. Yajurveda, Atharveda, Kautilyas Arthashastra, Vedas have propounded sermons and methodology to keep environment pure and soothing. Dr. Biswanaryan Shastri in his paper, "Environment in Sanskrit Literature" in world Sanskrit Conference 2001 held in New Delhi has desired to follow the teaching of sanskrit literature to maintain environmental equilibrium. To quote him:

> With the passage of time and the development of science and technology, trade and industry, the total economic growth have caused a sea change in the living pattern of the people of today with those of yore. In short, the economic growth and the environment are moving in two directions and hence science and technology seem to be the enemy of nature and the question of environment arises. On the other hand in this scientific age nobody could think of stepping opposite progress of science and technology. The natural environment is the ideal of humanity, and that is why the Vedic and Puranic literatures sing the glory of nature and environment. Today the situation caused by the man to fulfil his greed is bent upon to destroy nature in the name of advancement of material civilization, which eats at its root. The greed surpasses the need and it becomes a global problem. To maintain the purity of air and water as a remedial measure one may look into the Sanskrit literature to find an answer for living with nature and may prove that green is good? Sanskrit has the inherent capacity to find a solution in the face of aggression by the modern technology to save not only the human beings but the inanimate beings too, the ecology.

Similarly, Vineet Ghildial expressed in the same conference that: One of the most serious problems faced by human beings today is the environmental problem. The solutions of these problems can be traced in Sanskrit works staring from the Rgveda down to classical times. Early man was a successful practicing ecologist. He survived in a rich and competitive biotic community and his relationship to this community was continually intimate. He was by no means the strongest, the swiftest, nor the hardiest, but he possessed several distinct advantages—effective social organization, manipulative ability and an emerging intelligence. The present contribution encompasses the ecological knowledge of man since the hunting and gathering society of Paleolithic period pastoral and agro-society of Neolithic period. Man's attitude towards his environment during the present industrial and technological revolution has been changed drastically. The consequences of these changes resulted in terms of several environmental problems—excessive deforestation, wildlife depletion, global warming, air and water quality deterioration. The environmental conservation ethics as revealed in the vast Sanskrit literature provides a guideline for the solution of all the current environmental problems faced by human species.

We can thus say that the present approach of UN system, developed countries and developing countries to solve environmental problem is superfluous with no lasting solution. The Ancient Sanskrit literature clearly beings out the following points:

1. Unity of Environment

Environment cannot be split into developed and developing countries—it is one and inter-dependent and inter-connected. President Roosevelt has rightly said that poverty anywhere is a danger to prosperity everywhere.

2. Integrated Approach

The approach should be unified one as diseases know no boundaries. We cannot isolate environment into compartments. Disease in one part of the world is a danger to the entire world.

3. Creative use of Science and Technology

Developed countries have to exert discipline and make use of science and technology not for distruction but for the betterment of life. Otherwise, this process would recoil on the developed world itself.

4. Benefits of Development Need be Shared by all Countries

Large part of the wealth in possession of few people in developed countries is a cause of concern for environment as their greed has no limit. Such a situation is politically unstable morally untenable and psychologically unsound.

5. Practice of Ethical and Spiritual Life

Environment would automatically be protected through ethical and spiritual life of the people and not through laws.

6. Need of Change in Lifestyle

Lifestyle should be changed to avoid over use of science and technology and make use of human energy and not mechanical, electrical and nuclear energy only.

7. Need of Environmental Education

Unfortunately, knowledge of environment hygiene awareness of pollution hazards are seriously lacking amongst even our enlightened citizens. The Stockholm conference of Human Environment in June 1972, heralded the efforts, both national and international to "Establish programmes of environment education, inter-disciplinary in approach, in school and out of school encompassing all levels of education and directed towards the general public in particular the ordinary citizens living in rural and urban area, youth and adult alike, with a view to educating him as to simple steps he might take, within his means to manage and control his environment."

8. Human Factor

Man's capability to transform his surroundings can bring to one and all the benefits of development and also an opportunity to enhance the quality of life. Wrongly or heedlessly applied, the same power can do incalculable harm to human beings and to human environment.

Rgveda is the most ancient text dealing with human beings and their surroundings. Satapatha Brahamana (62.1.233) traces the identification of macro with micro when it says—Hindi the Upanisadic word पुरुष प्रजापति—oneness of the universe. In the 13th Chapter, Bhagavad Gita names it as Ksetra (Field) and in the 15th Chapter, it is termed as Kasara Purusal—Perishable person. Cosmology is governed by law of nature, i.e. birth, existence and death, i.e. everything takes birth from the ultimate and merges in it. Last verse of Chapter 11 of Bhagavad Gita states that he who engages in my pure devotional service, free from activities oriented to results, he who works for one, and he who is friendly to all living beings—he certainly comes to me.

म्त्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
निर्वरः सर्वभूतेषु यः मामेति पाण्डव ।। 11/55

Thus, there is a need of understanding the concept of ecology as explained in our ancient Sanskrit literature, so that we may lead life with right focus and perspective in the present times. The Ancient Sanskrit Literature gives us the genuine principles to adjust with our environment and lead a spiritual life full of bliss. Few countries have the natural resources that we in India have. Therefore, environmentalists and government must help build a resource consciousness that will lead to conservation and balance of our rich ecological heritage.

The term environment in Sanskrit literature encompasses broader areas than the definitions given in the context of various commissions and conferences in India, abroad and United Nations System. Most of these definitions are limited to deal with the problems of developed countries and even their solutions pertain to them. In developing countries like India, Environment includes all and its boundary is unlimited. Sanskrit literature reveals that our ancestors never looked upon forests as well as domestic and wild life animals and human beings and Environment, as just a cluster, but they deemed it as a total Biological live landscape with perfect rythum and harmony. Eminent scientist like Einstein strongly believed in nature's inherent harmony. His concern throughout was to find a unified foundation of physics. According to our Seers and Sages as well as Einstein's observations were that "nature is like a vibrating Veena" with perfect rhythum with live waves. They were also aware of the vital functions of non-living entities such as clouds which move and break down, rivers grow, air gains strengths and speed, etc.[2] We cannot for see a situation where environment can be seen in the context of individual countries. It has to be seen globally and solutions for it are to be seen globally. Even President Roosevelt dwelt upon this idea when he remarked that poverty anywhere is a danger to prosperity.

Sanskrit literature has always been perceiving the problem in toto and its solution also in toto. To quote Sanskrit verse:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःख भाग्भवेत् ॥
(Vedic Benediction)

(May All Humanity Be Happy
May all be without disease
May all witness auspicious sights
May none have to undergo suffering)

Man is a discovering specie. Economic man has always had to be concerned with his environment. Until recently, environment was seen as a boundless cornucopia, to be enjoyed, plundered and rearranged for profit. Today, many thoughtful people see it as a limited resource. The relationship between modern man and his environment is a major and a growing problem. The very survival of man as a specie depends upon intelligent and moral human action with respect to these problems.[3]

Environment and Sustainable Development

त्च्चक्षुर्देवहितं पुरस्ताच्छुकमुच्चरत्
पण्येम शरदः शरद शतं जीवेम शरदः
शतं शुणुयाम शरदः शतं प्रब्रवाम
शरद शतमदीनाः स्याम शरद
शतं भूयश्त शरदः शतात् ॥ (यजुर्वेद 36/24)

May sun shine in all with blessings to love for hundred years in perfect and blissful life with all our organs—eyes, ears, tongue in perfect order.

Environment and development are closely inter-linked. Development cannot subsist on a deteriorating environmental base. Implicit in this is that development cannot take place without exploiting the environment, but harmony between the two is a pre-requisite for the safeguard and preservation of all life on Earth. Development in the absence of emphasis on effective environment, ironically has resulted into pollution of air, water and soil, which in turn has invited the resurgence of a number of life threatening diseases like Cancer, Asthma, Jaundice, Malaria, Dengue, Gastroenteritis, Plague, Tuberculosis, Respiratory illness, Mental disorder, etc. This situation is arising perhaps due to our orientation in deep seated ideologies of production and consumption.[4]

According to the UN Report, "Sustainability means meeting the needs of present generation without compromising the abilities and opportunities of future generation. It thus, implies both inter-generational and intra-generational equity. Sustainability is an important dimension of human development. Human development is a process of enlarging people's choices. But such enhancement must be for both present and future generations without sacrificing one for the other." Thus, sustainable development is a technique of eating the portion of bread and butter by the present generation in such a way that it must last long so as to enable the future generations to enjoy over it.[5]

Bahuguna follows the way and is showing it to all of us. The way is R'ta. Our saints discovered it through communion with nature. The native people can teach us R'ta through their reverence for nature.[6]

Our earth is an infinitely insignificant part of the cosmos. Life is only a recent and insignificant development on earth. Man is only one amongst millions of species—plants as well as animals, past and present, confined to only the outer surface of the earth of a few inches out of 8,000 miles of earth's interior and a few feet above in the atmosphere. We are exposed to space hazards. Some 65 millions years ago a heavenly body crashed down on our planet leading to extinction of many life species including Dinosaurs. In 1908 a comet or a meteor with a mass between 1,00,000 to 10,00,000 tonnes exploded over central Siberia. The impact was 1500 times more powerful than the bomb dropped in Hiroshima and destroyed an area of woodland 40 kms. by 50 kms. large.

Dangers of Environmental Pollution

Man is also, like-wise, participating in many social circles—concentric circles—family, village, block, district, state, country, continent and the global society at large. Life exists between a small temperature band. A few degree higher temperature resulting from changes in solar radiation or any other reason will burn up life and few degrees lower will freeze all life to death. A few degrees rise in maximum temperature will melt all polar ice resulting in sub-merging of all landmass and the terrestrial life forms. Any minor change in the composition of the atmosphere—because of cosmic developments—crashing of a space object on the earth or resulting from human civilization, burning of hydro-carbons—resulting in green house effect, rising temperature, melting of polar ice and flooding and submergence of land masses, exhaustion of mineral resources, ozone hole, environmental degradation, disappearance of flora and fauna with unspecified effects on human life, appearance of diseases as deadly or deadlier than AIDS, cancer, etc. can extinguish human life. In the light of cosmic level scales and possible variations in cosmic parameters—within the very narrow limits of which alone human life is possible—there is every reason to believe that human life hangs by a slender thread. In the light of all this how meaningful are our religious and other passions which only separate man from man, groups from groups, nations from nations. Should we not seek to preserve, protect and promote evolution of one humanity by accepting others in toto and live with love, cooperation and harmony emphasizing unity rather than identities.

We are standing at such a cross, that there is no scope of looking back, but to act swiftly with a courage of conviction, to control the rising curves of population graphs. The old frame of 20th century is already spreading its weak and withered look over the paths on which the man has treaded during the last millennium. The beseeching old look are now reverently assessing our past unresponsive attitudes which limited the man's actualism only to the sensual and lustful desires which consequently kept on loading this planet with sustained effects of pollution on every bit of life-prone existence.[7]

Ever since the dawn of civilization, man has been constantly engaged in the pursuit of unraveling the mystery of nature with a view to arriving at the fundamental values of life. Today, the world is in a state of turmoil, the causes of which seem to be beyond man's comprehension and capabilities. Paradoxically enough, man seems to be lost in the world of plenitude. His soul is starved in the midst of unbounded materialistic pleasures and comforts that science and technology of today have placed at his disposal. Now man everywhere is bedeviled by complex and complicated moral, cultural and social issues. The harder he strives to extricate himself out of the web of these problems, the more he is caught and involved in it. Underneath the morass of conflicting values lies man's quest for the real meaning of life and the destiny to which it leads.

With all the scientific and technological revolutions that humanity has achieved so far, we have not risen above the level of satisfying the bare physical needs of man. Science does not help us to discuss the fundamental moral and spiritual values of life or how to live and here we see that the advancement of science hassled to mankind's lopsided growth and development.

R. Venkataraman, former President of India, in his article, "Need for Ecological Balance" in *Bhavan's Journal* (April, 15, 2002) states that Modern civilization has brought in its trail many ill effects caused by our failure to respect and preserve the balance of ecological factors in the human environment. More often than not, we have in our decision-making allowed economic and material considerations to outweigh human and spiritual ones much of this has happened in the developing national because we have attempted to develop along western models forgetting that the west is already suffering from the consequences of indiscriminate use of modern technology. It is this failure to understand the western experience of development that has all two often faces to adopt policies that are economically disastrous. There has been haphazard growth of our large cities where inhabitants are condemned to psychological and social effect of over-crowdings; slums have come up in the periphery; where the poor live without basic civic amenities; crime has increased; family as a cohesive unit as a part of small community is breaking up and the individual lacks security and a sense of belonging.

In the rural areas the very sources of livelihood of the people are being threatened. There is the pollution of lakes, of rivers and the sea. . . . In fact, man has not understood nature and its secrets and will realize it only after destroying its boundaries.

Indian Philosophy and Environment

A large number of questions pose themselves for an answer. What is the meaning and purpose of life? What is the real nature of man? What is the end of this life? What is the nature of the world in which he lives? Is there any creator of this world? How should man live in the light of his knowledge of himself, the world and God? These are some of the many problems which we find have been agitating the human mind from the very dawn of civilization.

Modern science has failed to answer some of these vital questions. Indian philosophy, on the other hand, has addressed itself to the solution of these vital problems. Philosophy had from the earliest days two different objectives which were believed to be closely inter-related. On the one hand it tried to discover the structure of the world, on the other hand it tried to discover and inculcate the best possible way of life. But this should not mislead us to arrive at the conclusion that science and philosophy are two different paths. The truth is that philosophy is related to science. However, this relationship does not amount to complete dependence, semi-independence or independence of one upon the other. In the ultimate analysis, all knowledge, whether of science or philosophy, leads to the benefit of mankind. That is why many contemporary philosophical schools, and not only the openly scientific minded ones, have greatly contributed to the classification of what Kant called the factor of science.

Gandhiji has clearly stated that "Nature produces enough for our wants and if every one took enough for himself and nothing more; there would be no pauperism and starvation in this world.

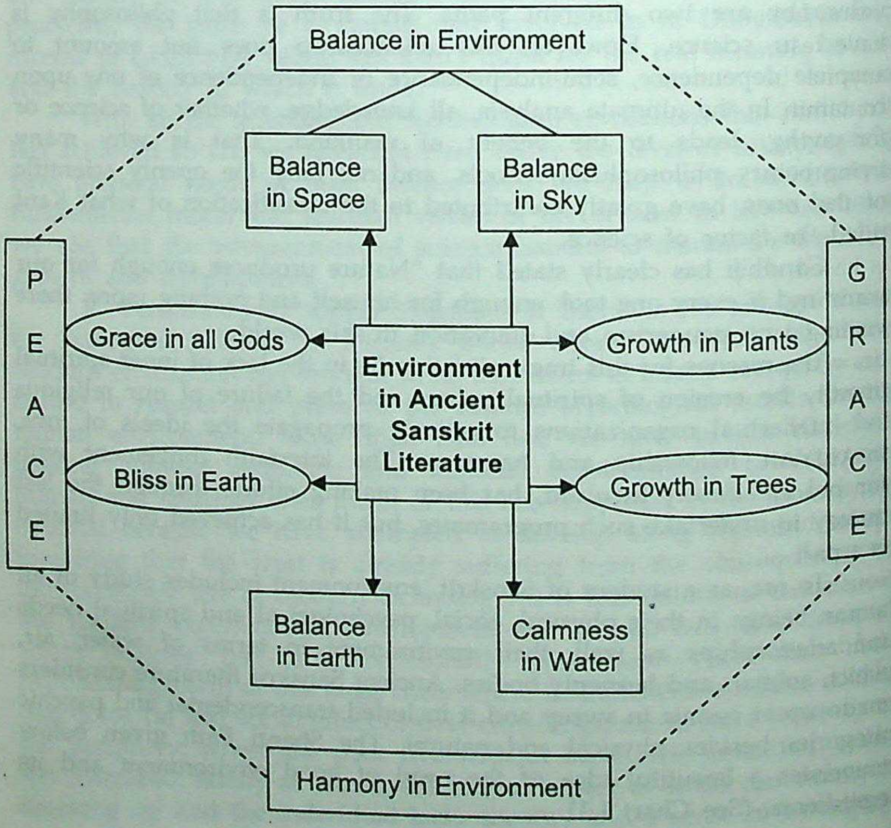
The reasons for this tragic situation lie in the lack of inner spiritual growth, the erosion of spiritual values and the failure of our religious and intellectual organizations to actively propagate the ideals of love, compassion, fellowship and harmony. The interfaith movement with which I am closely involved, has been making efforts through the last century to undertake such programmes, but it has achieved only limited success.[8]

To me, as a student of Sanskrit, environment includes study of all human beings in their physical, social, psychological and spiritual needs and relationships as well, their environment in terms of water, air, plants, animals and heavenly bodies. Ancient Sanskrit literature considers environment cosmic in sweep and it included transcendental and psychic categories besides physical and natural. The Shanti Path given below enunciates a beautiful idea of the need of good environment and its ingredients. (See Chart 1.1)

ओइम् द्यौ शान्तिः ।
अन्तरिक्षँ शान्तिः ।
पृथिवी शान्तिः ।
आपः शान्तिः ।
ओंणधयः शान्तिः ।
वनस्पतय शान्तिः ।
विष्वे देवाः शान्तिः ।
ब्रहा शान्तिः ।
सर्व शान्तिः ।
शान्तिरेव शान्तिः ।
सा मा शान्तिरेधि ॥

(शुक्ल-यजुर्वेद 36.17)

Chart 1.1


Balance in Environment
Balance in Space
Balance in Sky
P E A C E
G R A C E
Grace in all Gods
Environment in Ancient Sanskrit Literature
Growth in Plants
Bliss in Earth
Growth in Trees
Balance in Earth
Calmness in Water
Harmony in Environment

Let there be balance in the space !
Let there be balance in the sky !
Let there be peace on the earth !
Let there be calmness in waters !
Let there be growth in the plants !
Let there be growth in the trees !
Let there be grace in all Gods !
Let there be bliss in the Brahman !
Let there be balance in everything !
Let there be peace and peace !
Let such peace be with everyone of us "!

(Sukla-Yajurveda 36.17)

Tribune Editorial, Sept. 6, 2002 has warned the developed world if they do not follow the advice given above. The multinational corporations and their role in raising the pollution level is not a secret. Union Carbide was responsible for the Bhopal tragedy and the USA did not allow the law to get hold of the guilty for trial in India. In the UK a company by the name of British Nuclear Fuels Ltd. dumped approximately 182 kg of plutonium into the Irish sea over the past 50 years. Lobsters from the polluted region and near the Norwegian coast have tested positive of high levels of radioactive contamination. Should anyone be allowed to play in these waters? What about eating the contaminated seafood? World leaders need to do an honest introspection for saving the planet from certain disaster. They must realize that every living being shares the same earth. If the lungs develop cancer, the rest of the body cannot survive by removing the lungs. The North-South divide over evolving an acceptable strategy for sustainable development is based on flawed understanding of the issues. The effects of the global warming are being felt all over the world and when catastrophe comes visiting it will knock at every door. If the rich nations think they can draw a protective shield and let the rest of the globe perish, they are literally living in a fool's paradise.

Dr. K. Perumal in his article, "Relization of Cosmic Connections" in ALIYAR (2002) *Souvenir* world congress on global vision and strategies for peace, Non-violence and harmony" also takes a broader view. To quote him: Each human being is not an isolated entity as he thinks. He is a part of the universe and he is linked to the entire universe. His body consists of millions of cells, each cell is made up of with number of atoms. Each atom is built up by basic fundamental particle, the fundamental particle is nothing but the association of formative dust, which is the fragment of space. Similarly, all the celestial bodies are made up of atoms and their origin goes up to the absolute space. All these particles and masses are always radiating. So the functioning universe is nothing but particle and radiations. Each and every particle emits waves and they in turn are influenced by other waves. Realizing these cosmic connections between the particles, masses, celestial bodies and living beings and maintaining a harmonious friendship with all, one can lead a happy, prosperous and blissful life.

Ecology works as the substratum in the patterning of human culture. Ecology is no doubt a complicated comprehension and it has been defined as the study of plants and animals (including man) in relation to each other and to their environment. The study of ecology increases our understanding of the world and its life. This is important because our survival and well-being depend on ecological relationship throughout the world. Even changes in distant parts of the world and its atmosphere affect us and our surroundings. The study of ecology is specifically characterized by the integrated mode of understanding of the surroundings, both biotic and abiotic. Man, in course of his daily life, interacts with these surroundings which result in the development of an integrated biocultural modes of behaviour in relation to the people concerned. Ecology can best be studied with a holistic, integrated and multi-disciplinary approach. As because human life and activities are governed by multifarious forces most of which are meant for putting effective adjustment with the surroundings so the ecological models in exploring human problems and need of diversified nature are seen to be very much effective.[9]

The need of today is to find indigenous solutions to make pollution free environment and use restraint in exploiting the natural resources, i.e. change of mind set. We may follow the Sukla—in Yajurveda (36.17) which is a solution to all environmental problems. (See Chart 1.1)

Sunderlal Bahuguna in his article: "Environment Conservation for Survival" (*Indian Journal of Public Administration*, July to Sept., 1989) rightly states:

> There are no two opinions on this that our "Planet is Dying." The threats are from our materialistic 'civilisation', which has defined development as affluence. In order to achieve this, man has become the butcher of Nature. We, unlike our forefathers, live in a world, where trees are dying, rivers are drying and the top fertile soil is flowing down to the sea. The media comes with the stories of depletion of ozone layer, global warming, increase in Carbon-di-oxide (CO_2) and so many other horrifying facts; but the modern man unmindful of all these continues to behave in a manner which accelerates the process of degradation. Now it is up to a small minority of sensitive people-the humanitarian scientists, social activists, and the compassionate literary men to come forward and launch crusade against destruction and for a society in which long lost harmonious relationship between "Man and Nature" is revived.[10]

Shri T.N. Chaturvedi in his Editorial to *IJPA*, July-Sept. 1989 (Special Number on Environment and Administration) rightly sees the intimate relationship between human beings and nature since times immemorial. To quote: "Man, since his origin, has lived in harmony with Nature through the ages, holding Nature in awe and reverence.

The Vedas, folklore and scriptures of different religions, faiths and beliefs also speak of the need for harmony with the universe, which is the habitat not only of man but also of all animals, birds, insects, plants and vegetation. The mutually supportive role of all living things is often mentioned as a crucial factor for a balanced social and harmonious existence. The ecological balance is inherent in the very process of creation. Everywhere, the seers, poets and thinkers, through the ages, have referred to the need for living in harmony with environment. In fact, the Taitariyopanishad looks at the relationship between man and his environment in its totality and stresses complete harmony and interdependence between them in order to attain real prosperity."

Rajiv Agarwal and Praveen Pradesi rightly say as has been the teachings of ancient Sanskrit Literature.

Reconciling of economic development with environmental preservation has become an unavoidable necessity though it is still an open question whether "development without destruction" is possible. However, if the environmental impact of each project is identified in advance and suitable safeguards implemented to mitigate the negative environmental impact, we may perhaps be able to minimize the damage to the environment.[11]

Dr. Hiroshi Nakajima, Director-General of World Health Organization, sounded a warning alarm about degradation of this planet in his Article "A Wounded Planet."[12] He rightly visualises that it is now increasingly evident that more and more diseases stem from the degradation caused by man to his own environment. The potential harmful effects of industrial development on our global ecosystem are now better known. Ozone layer depletion, acid rain, climate change, chemical pollution are some examples of the man-made wounds to our planet.

ENVIRONMENT AND THE VEDAS

The Vedic Rishis had forewarned the need to protect the environment. They mentioned the need of performing the daily Yajnas for protecting the ecology. Dharmasastras, prohibited men from disturbing the bio-diversity and eco-system as it is against the tenets of religion and it is considered a sinful activity (Papakarama). In the epic age man and environment lived in harmonious relationship. The Rgveda though considered the oldest manuscript dealing with relationship of environment and human beings but Atharveda has dealt meticulously about environment and showed more concern for ecology. Even the Aryan of the Vedic period were aware of the flora and fauna and ecology.

Many other hymns were also written which wanted the people to maintain equilibrium of Bhusloka, Suryaloka and antarik salokas, i.e. earth and other astronomical objects. As stated in all ancient Sanskrit literature, i.e. Gita, Veda's Manusmriti, mind of human beings is always restless, the more it gets the more it wants resulting into a vicious circle of greed and temptations without any need. People go on cutting trees, do excessive mining, kill animals causing polluted environment. Vedic Rishis had always stressed the planting of trees (Dyaurvana girayovrks-akesah) and avoiding cutting of trees (ma kakambiramudvrho Vanaspatisastrtrvikimnasa R.V. 6.48.17).

Atharvaveda love for earth is outstanding (Prithvisukta) as mother earth bestowes love on all the creatures living on it. We should not unnecessarily dig the earth as laid down in 35th Mantra of Bhumi Sukta (Yat me Bhume Visvanabhi tadepi Sohatu ma te marma vimrgvadi ma te hrdeyamapinam).

Puranic mythology believes in worshipping nature, thereby, bringing harmony in eco-system. Even the Great Rishis like Vyasa, Valmiki and others wrote scriptures of eternal values under the trees and the beautiful surroundings. They, with the help of their disciples maintained beautiful links with environment. All the Rishis even taught the values of good relationships with the eco-system to their disciples, who included many would be kings. Thus, the kings were well versed with the importance of the eco-system.

Ayurveda laid a great stress on eco-system as it provided the flora and fauna which was used as medicine for the health of human beings. The names of Caraka and Susruta is noteworthy as they identified the nature and properties of herbs, plants, etc. which were useful to human beings.

Sanskrit writers like Kalidas in his various works dwelled upon the proximity of nature and human beings. The description given by Sanskrit writers is so enchanting as one feels to be with nature. Even English writers like Wordsworth appreciated flowers and the beauty of nature.

Our environment is a blessing for us, as it provides basic necessities of life. More and more researches on the flora and fauna of the environment will lead to new knowledge for the benefit of human beings. Destroying environments is like cutting the branch of a tree on which one is sitting. Environment must be made better and better based on the sermons contained in our ancient Sanskrit Literature.

Gandhi had conviction in plain living and high thinking. 'When a man wants to multiply his daily wants, he falls from the ideal. Man's happiness really lies in contentment. Discontentment makes a man slave to his desires'. And there is no slave equal to that of the desire. "The less you possess, the less you want, the better you are."[13] Once Gandhi said, "the secret of happy life lies in renunciation. Renunciation is life. Indulgence spells death.[14]

Kautilya in his Arthasastra was firm on preservation of forests, reservoirs, etc. and maintenance of cleanliness in the habitations. He further added that fines should be levied whenever roads are made filthy. Variety of large trees were grown and an officer had to judiciously inspect tree-care and killing of birds and animals was banned.

Role of Ancient Sanskrit Literature in Providing Scientific Knowledge about Environment

The works in Sanskrit are not purely literary or theoretical works or religious sermons. These works are based on scientific foundations, which are very relevant to solve the present day problems. They were written from practical viewpoint as words written or spoken are of no use unless put to action. They also prescribed rules and regulations as to how environment can be protected. A glimpse of the lives of ancient people clearly indicate that they were living in good harmony with nature. They, thus, through their writings, practical examples showed the need and feasibility of good environment where human beings, animals, trees, earth, sky can exist in equilibrium. There is something 'unchangeable' on the background of the changeable. This unchangeable regularity of nature was termed as 'Rta' by Vedic thinkers. It is told that not only the natural phenomena, but the deities controlling them are produced by 'Rta' (Cf. Rv. I.36.19; I.45.5, V. S 1.2; VII 35, 15, X 138.2).

Thus, the concept of 'Rta' was a governing or regulating principle, which stood for all regular phenomena. It shows that the Vedic thinkers believed in certain principles governing the universe, the functional energy which was manifested through certain elements which constituted the universe. It also meant the Truth, order behind the phenomena. (I.79.3) ऋतस्य सत्यस्य अवश्यम्भाविनः कर्मफलस्य[15]

The whole of the nature and cosmos works according to definite principles and that is why it is continuing from times immemorial. A little disturbance in one sector would result in disturbance in the total system. Human beings, for their own welfare must follow the well laid out scientific principles by our ancient Sanskrit scriptures to avoid destruction, misery and poor life.

The concept about environmental safety are based on scientific truths in our Sanskrit literature. These were practiced in old times with good results. They are valid even today but must be adjusted with changed conditions. The basics are the same.

According to WCED Report:

New realities demand that we focus future policies on people and not technology, on resources and not production for its own short-term sake and on the long view and not immediate gratification.

व्यतिशजाति पदार्थानान्तरः कोऽपि हेतु-
न खलु बहिरूपाधीन्प्रीयः संश्रयन्ते ।
विकसीत हि पतङ्गस्योदये पुण्डरीकं
छवति च हिमरश्मावुदगते चन्द्रकान्तः
भवभूति

In the nature of things, no unlimited development is possible, the world (cosmos) rests entirely upon measure and equilibrium (hence "geometrical equality") and it is the same in the city. All ambition is "excess." . . what the ambitious man totally forgets is the idea of ratio. —Simone Weil.[16]

This importance was clearly realized by the authors of Dharmasastra works. Construction of temples, wells, lakes, etc. came under Purtadhrama.

इष्टापूर्ती स्मृतौ धर्मौ श्रुतौ तौ शिष्टसम्मतौ ।
प्रतिष्ठाद्यं तयोः पूर्तमिष्टं यज्ञादिलक्षणम्।।
भुक्तिमुक्तिप्रदं पूर्तमिष्टं भोगार्थसाधनम् ।।

Kalika Purana quoted in Krtyaratnakara.

Many Grhya Sutras have prescribed regular ritual for the consecration of tanks, wells, etc. Chapter 58 of the Mastya Purana and Chapter 64 of the Agni Purana give details about the dedication of waterplaces. The parasaragrhyasutra has particularly recommended that acquatic animals like fish, tortoise, etc. should be introduced in the lakes. The procedure is described in various Puranas, which should be followed strictly. The purity of water was highly praised by the Dharmasastra authors who quote Puranic verses. The Nirnayasindhu III पूर्वार्ध, p. 334 has quoted the following verses from Bhavisya Purana:

सदा जलं पवित्रं स्यादपवित्रमसंस्कृतम् ।
कुशाग्रेणापि राजेन्द्र न स्प्रष्टव्यमसंस्कृतम् ।।
वापीकूपतडागादौ यज्जलं स्यादसंस्कृतम् ।
अपेयं तद् भवेत्सर्व पीत्वा चान्द्रायणं चरेत् ।।

Even the Samkalpa, at the time of some rituals is significant:

सामान्यं सर्वसत्त्वेभ्यो मया दत्तमिदं जलम् ।
धर्मार्थकाममोक्षेषु साधनं स्यादहर्निशम् ।।

—Quoted in Rajadharmakaustubha, pp. 179, 216

Man has allowed himself to be seduced by the discoveries and inventions of an illegitimately totalitarian science; that is, a science that does not recognise its own limits and for that reason is unaware of what lie beyond them. Fascinated by the scientific phenomena as well as by the enormous conclusions he draws from them, man has ended up being submerged by his own creations; he is not ready to realize that a traditional message is situated on an altogether different level, and how much more real this level is. Men let themselves be dazzled all the more easily since scientism gives them all the excuses they want to justify their

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attachment to the world of appearances and thus also their flight before the presence of the absolute in any form.[17]

—*Frithjof Schuon*

The essential features of the implicate order are, as we have seen, that the whole universe is in some way enfolded in is everything, and that each thing is enfolded in the whole. However, under typical conditions of ordinary experience, there is a great deal of relative independence of things, so that they may be abstracted as separately existent, outside of each other, and only externally related. However, more fundamentally, the enfoldment relationship is active and essential to what each thing is, so that it is internally related to the whole and therefore to everything else. Nevertheless, the explicate order which dominates ordinary 'common sense' experience as well as classical physics appears to stand by itself.[18]

There is an order unfolded in the very process of the universe, but that unfolded (or implicate) order may not be readily apparent.

The crisis of the natural environment is an external reminder of the crisis within the souls of men and women who, having forsaken Heaven in the name of the Earth, are now in danger of destroying the Earth as well. The environmental crisis requires not only rhetoric or cosmetic solutions, but a death and rebirth of modern man and his worldview. Men need not be and in fact cannot be re-invented in as some have claimed, but he must be reborn as traditional and pontificate man, a bridge between Heaven and Earth, and the world of nature must again be conceived as it has always been a sacred realm reflecting the divine, creative energies. There must be the rebirth of the religious knowledge of nature, the traditional cosmologies and sacred sciences still preserved in many of the non-Western areas of the world, while the heritage of the Western tradition in this domain must itself be resuscitated in a serious manner.[19]

The concepts of sustainability raises profound questions about the distribution and character of future global growth, but it sets no physical or technological limits to such growth (emphasis added). The environmental debate must be given a human perspective to save it from the excesses of environmental fanatics, who often seem more interested in saving trees than in saving people.

The new models of sustainable development must focus on people as their primary concern, incorporate new environment tally safe technologies into all investment planning and seek ways to reflect the scarcity value of environmental resources in decision-making. Environmental protection may be vital, but it is not an end in itself.[20]

CONCLUSION

It is realized that industrialization is essential if an economy is to develop. But the transformation of natural resources for industrialization is accompanied by serious environmental degradation. When this transformation of nature by man, instead of showing a symbiotic relationship between man and nature, shows a man centric effort to conquer nature and ultimately overpower it, the economy that is aimed to be built by man to protect himself and prosper, is itself stressed. This gives the background of one's understanding on industrial ecology. If mankind is to live over generations, the eco-system, which feeds them, has to be sustained and there comes the question of controlling man's exercise of power over nature.[21]

Most of the environmental problems of the present day are essentially man-made. The role of man is therefore important because it is his attitude and values which shape the environment. In developed countries mad race after materialism puts too much pressure on environment. The materialistic attitude of man multiplies the human needs and ultimately leads towards resources exploitation, without considering the future consequential disharmony with the environment. Man has to evolve a balanced way of thinking, acting and feeling towards the environment. So human ethics, attitude, values, decision-making analysis of ecological, economic, social and technical aspects come under the scope of environmental education.

Education, including formal education, public awareness and training should be recognized as a process by which human beings and societies can reach their fullest potential. Education is critical for promoting sustainable development and improving the capacity of the people to address environment and development issues. While basic education provides the underpinning for any environmental and development education, the latter needs to be incorporated as an essential part of learning. Both formal and non-formal education are indispensable to changing people's attitudes so that they have the capacity to assess and address their sustainable development concerns. It is also critical for achieving environmental and ethical awareness, values and attitudes, skills and behaviour consisted with sustainable development and for effective public participation in decision-making. To be effective, environment and development education should deal with the dynamics of both the physical/biological and socio-economic environment and human (which may include spiritual) development, should be integrated in all disciplines, and should employ formal and non-formal methods and effective means of communication.

Sanskrit literature is full of techniques, methods, rationale and philosophy of saving human beings from the horrible impact of environment pollution. What is required is to educate the people in advanced and developing countries to stop exploiting nature for making palatial buildings, huge industries, nuclear plants, etc. All this is possible if we develop virtuous people as defined in Gita, Vedas, and other ancient Sanskrit scriptures.

The spiritual and disciplines lifestyle of the ancient Indian people was useful for the preservation of the environment . . . every householer has been advised to perform the daily five great sacrifices (mahayajna). They are:

(i) Brahmayajna, the sacrifice offered to Braham (i.e. teaching and studying the Vedas);
(ii) Pitryajna, the sacrifice offered to the manes (offering of water and food);
(iii) Devayajna, the sacrifice offered to the gods (i.e. the burnt oblations);
(iv) Bhutayajna, the sacrifice offered to all the members of the creation; and
(v) Nryajna, the sacrifice offered to men (the hospitable reception of the guests) (Manusmriti 3:70).

The current environmental and development trends in the world are clear indication that the world is far from attaining the objectives enshrined in Agenda 21. Some will question even the rate of progress, which has been rather slow and uneven. One part of the reason for the unsatisfactory progress can be traced to the global system of allocation of resources and unredeemed promises while the other part remains the responsibility of national governments.[22]

The main policies and programmes contained in Agenda 21 provide a major re-affirmation of a number of traditional values inherent in the Indian culture. It is also in conformity with all those values that are enshrined in the Indian constitution. The nation of 'sustainable developments is not a new one. The history of the country is replete with innumerable initiatives undertaken by people that demonstrate not just concern for environment, but also the awareness of the need to balance it with livelihood resources. This 'tradition' of care, conservation and preservation of environmental resources is also reflected in the spirit of the Constitution of India, which has acted as the guiding inspiration of the nation now for over half a century. The strength of the Indian Constitution lies in the fact that it does not advocate any new or imported principles, instead it builds on the deep-rooted and therefore, resilient, practices of sustainable development that have evolved over time in the country.

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः
मध्वीर्नः सन्त्वोषधीः
मधु नकतमुनोण्सो मधुत्पार्थिवं रजः
मधुघौरस्तु नः पिता ॥
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
मध्वीर्गावो भवन्तु नः ॥

ऋग्वेद 1/90/6,7,8

Environment provides bliss to people leading their life perfectly. Rivers bliss us with sacred water and medicines provides us health. Night, morning, vegetation. Sun bliss us with peaceful life. Our cows provides us sweet milk.

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CHAPTER 2

MIND AND ENVIRONMENT

"Civilization in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants.

—*Mahatma Gandhi*

"Whatever after due consideration and analysis you find to be conducive to the good, the benefit, the welfare of all beings, that doctrine, believe in, cling to, and take as your guide.

—*Gautama Buddha*

2
CHAPTER

Mind and Environment

> The mind is a reservoir for Numerous Powers. By utilizing the resources which are hidden within it, one can attain any height of success in the world. If the mind is trained, made one-pointed and inward, it also has power to penetrate into the deeper levels of our being. It is the finest instrument that a human being can ever have.

> You have to decide whether development means affluence or whether development means peace, prosperity and happiness
>
> —*Sunderlal Bahuguna*

We have discussed that mind is an important constituent of Physical World. We shall discuss in this chapter the role of mind in environment pollution control.

No doubt, pollution of air, water, earth, fire and space is dangerous and poses a serious threat to the human society. But all these elements constitute the outward aspect of environment. The environment required for the survival of human beings consists of two aspects, i.e. external and internal. The external aspects include earth, water, air, fire and space (क्षिति-आप्-तेजो-मरुद्-व्योम्) whereas internal aspects include mainly mind (मनस्) which should also be free from pollution. As to the nomenclature of environment, the concept developed by the ecologists, basing upon the five gross elements of the nature, is completely considered since no scientist has accepted mind or intellect as component of environment except the exponents of Sanskrit literature.[1] In Bhagawad Gita, Lord Krishna says that "this prakriti of mine is divided eight-fold thus: earth, water, fire, air, space, mind, intellect and also egoism."[2]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
टंहकार इतीयं मे भिन्ना प्रकृतिण्टधा ।।

According to Taitsya Upanisad, part 3rd, mind is regarded as the Brahma - supreme power entailing creation protection and destruction of all in this universe.

मनो ब्रह्मोति व्यजानात् । मनसो ह्योव खल्विमानि भूतानि जायन्ते ।
मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ।।
आ न एतु मनः पुनः क्रतवे दक्षाय जीवसे । ज्योक च सूर्य दृशे ।
(यजु 3-54)

Let our mind contemplate noble deeds, long life, acquire strength and see the sun for long time.

इदमिन्द्र श्रृणुहि सोमप यत्त्वा हृदा शोचता जोहवीमि ।
वृष्चामि तं कुलिशेनेव वृक्षं यो अस्मांक मन इंद हिनस्ति ।।

Oh God Indra ! please remove those bad ideas which try to pollute or disturb my mind.

All these prayers lead to the calmness and purity of environment. The most powerful organ of human body is the mind of man which is endowed with unlimited potentialities that can be harnessed for the welfare of the Universe or destruction of the Universe and thus there is a need of a stimulating environment in the mind. Only the ideas in the mind of people cause distractions, e.g. destruction of the world by nuclear weapons germinate in the minds of few people. What is needed is to implant positive ideas in the human beings to make the best use of the mind of man—propagating the ideals of peace, progress and prosperity based on Dharma and Spirituality providing a stimulating environment to the mind:

J. Mishra in his address to all India oriental conference, thirty-eighth session (January 28-30, 1997) at Jadavpur University, Calcutta rightly stressed.

The Upanisads and the Sanskrit literature have propounded the lofty philosophy of Humanism that man is divine by nature and that there is divine spark in every man. If the philosophy of humanism, as epitomized in Indian culture, is strictly and sincerely followed, there will be neither class-struggle nor a clash of interest, Swami Vivekananda has rightly held the view that the Indian culture has approached humanism following the path of spirituality and spiritual wisdom. No literature in the world has proclaimed with such an emphasis on the truth that the Divine being resides in every being, high and low, big and small, great and insignificant. The great Swami has rightly remarked: "Secular knowledge comes with the beating of trumpets and marching of Cohorts, but spiritual wisdom comes in silence, like the dew drops in the morning silently coming down and enabling the buds of roses to blossom forth in full splendour, it drops silently and enables the man to uphold his spiritual personality, that represents the highest type in the man's edifice of personality."[3]

Rajyogini Dadi Prakash Mani in her Article, "Global Peace and Harmony Through Spiritual Education[4] states:

At this time we are seeing the beginning of a synthesis of science and spirituality. The aim of science and technology has always been to improve the quality of life and make the world a better place physically. In the hands of individuals under the sway of negativity, insecurity and greed and lust for power it has become a tool of destruction. However in the hands of an enlightened, spiritually aware leadership, motivated by feelings of benefit and love, science and technology can create the physical expression of a new civilization, clean renewable energy, pollution-free, fast and silent transportation, environmentally friendly infrastructure, architecture and communications systems etc.

Yoga Vaistha also beautifully examines the role of mind.

मनोबीजात्समुद्यन्ति सुखदुःखे शुभाशुभे ।
संसारखण्डका एते लोकसप्तकपल्लवाः ॥ 41 ॥

Yoga Vaistha—Uppatti-Prakarna, book 3.

The mind is the root, that grows the plants of our good and evil and all our weal and woe. The mind is the tree of the world, and all peoples are as its branches and leaves, (which live by its sap and juice)

असंकल्पनमात्रैकसाध्ये सकलसिद्धिदे ।
असंकल्पनसाम्राज्ये तिष्ठावष्टब्धतात्पदः ॥ 42 ॥

Yoga Vaistha—Uppatti-Prakarna, book 3.

One prospers everywhere, who has freed his mind from its desires; and he that lives in the dominion of indifference, rests in his heavenly felicity.

प्रयच्छत्युत्तमानन्दं क्षीयमाणं मनः क्रमात् ।
काष्ठक्षीणाङ्गकाङ्ग यथाङ्गरक्षयार्थिनः ॥ 43 ॥

Yoga Vaistha—Uppatti-Prakarna, book 3.

The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

दुखमुत्पादयत्युच्चैरुत्थितश्चितराक्षस:
सुखायानन्तभोगाय तं प्रयत्नेन पातय ।।10।।

Yoga Vaistha—Uppatti-Prakarna, book 3.

The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect facility.

The objective knowledge, which has uptill now been discovered by the man through scientific adventures is only said to be a limited one. Our visionaries have given us in our religious books, that the knowledge measurable by the dimensional parameters, can be transferred and passed on from one generation to the other. Even its factual results can be verified and changed by the future scientists, but the subjective knowledge is not transferable and hence remains the prized possession of the vision and insight.[5]

Dr. S. Radhakrishnan in his book, "Recovery of Faith" rightly suggests about the present environment. To quote: Man's memory makes him aware of the age of his race so that now as two thousand years ago or four thousand years ago he feels that he is living in a terminal period. But formerly when civilizations were destroyed in one or more continents, in other regions they survived and the accumulated knowledge of the past enabled our brethren to save the future of the race. The Egyptian, the Greek and the Graeco-Roman civilizations belonged to small parts of the world, areas which did not comprise the whole of mankind. The forces of modern civilization are world-wide. Again, when other civilizations collapsed the attack came mainly from without; today the menace is from within. The world is undergoing changes so vast that they are hardly comparable to the changes which occurred in the past. The Contemporary situation is pregnant with great possibilities, immense dangers or immeasurable rewards. It may be end or a new beginning. The human race may end by destroying itself or its spiritual vitality may revive and a new age may dawn when this earth will become a real home for humanity. The contemporary mind is vacillating between vague apoalypic fears and deep mystical yearnings.

With all the resources at our command, with all the gifts with which we have been endowed, with all the powers that we have developed, we are unable to live in peace and safety. We have grown in knowledge and intelligence but not in wisdom and virture. For lack of the latter, things are interlocked in perpetual strife. No center holds the world together. Religion has been the discipline hitherto used for fostering wisdom and virtue. But the drift from religious belief has gone much too far and the margin of safety has become dangerously small. The social pathos of the age is exploited by countless individuals in different parts of the world who pose as leaders and proclaim their foolishness as wisdom. We are sowing grain and weeds at random. To assume that we are helpless creatures caught in the current which is sweeping us into the final abyss is to embrace a philosophy of despair, of nihilism. We can swim against the current and even change its direction.[6]

The mind of man today both in developed and developing countries, more in developed countries, is prone to limitless desires in all areas whether industrialization, mining, construction activities, means of conveyance and communication, resulting into exploitation of environment beyond its capacity leading into frequent calamities in the form of earthquakes, floods, cyclones, health hazards, etc. All these make the life of the people poor, nasty and restless. Every nation must create a culture of service and not accumulation as it can induce positive vibrations in the environment.[7]

The man must remain within the essential limits for the existence of his family. The acquisition of wealth, by scams, and scandals, would ultimately take our people to mental pollution and the nation as a whole will be put to degradation, for which only the people in authorities would be responsible. It is a fact, in absolutism, that tendencies to give name and fame to money launderers, on political scenario of our country, should be discouraged in all compartments. At least we should not allow such persons to pull the strings, to unfurl the national flag, who so ever it may be. There are already under currents in our people that the battery of sycophants and jugglery of words, on such occasions, make such person enjoy the epithet of leaders or Netajee. As we see now that there is no dearth of leaders these days, while the sewadar is none. We must see reason to discard such crooks, conferred with leadership, by their relatives. Otherwise I fear that the list of essentials for their existence, would not limit to the foreign bank accounts only, but they would now be aspiring for transmission channel for their entertainments in the orbital trajectories of other planets in the family of sun.[8]

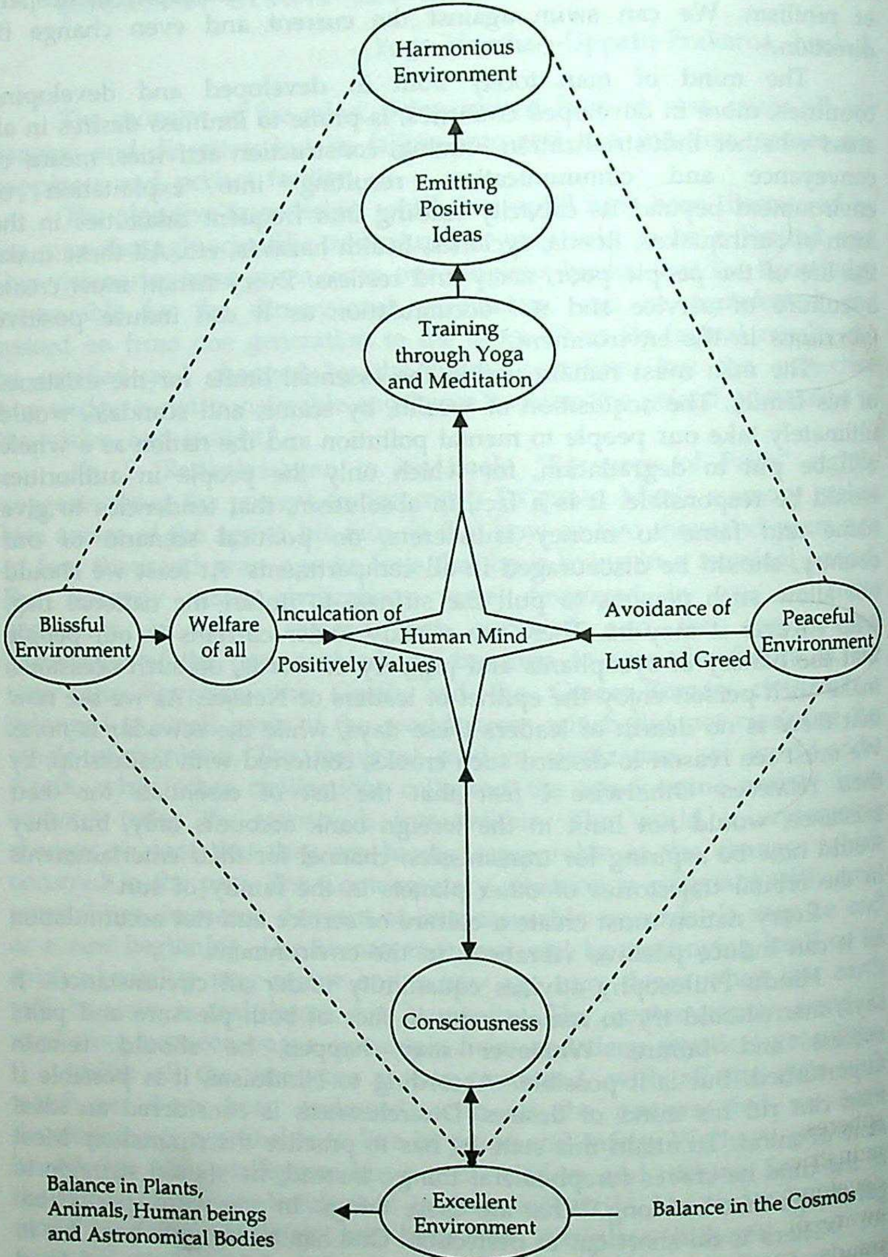
Every nation must create a culture of service and not accumulation as it can induce positive vibrations in the environment.

Hindu Philosophy advises equanimity under all circumstances. It says, man should try to remain calm in face of both pleasure and pain, success and failure. Whatever may happen he should remain unperturbed. But is it possible? According to Hinduism, it is possible if man can rid his mind of desires. Desirelessness is considered an ideal state of mind. To attain this state he has to practice discrimination. Most of the time he craves forephemeral things; instead, he should struggle to get things that last long. What are those things. In one word, perfection.

There is no short cut to perfection. One has to struggle hard for it. Hinduism does not believe in any miracle except the miracle of hard work. To be at peace with himself, man has to have this perfection.[9]

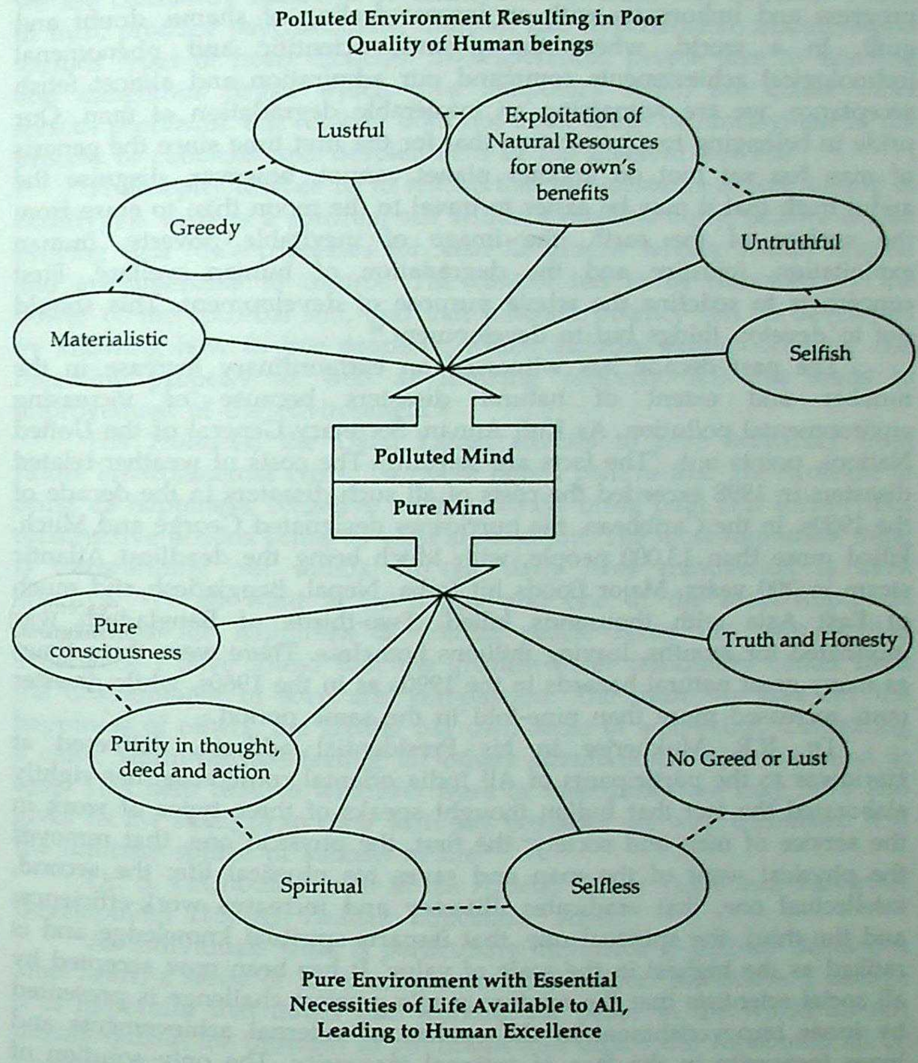
Disasters of all types, e.g. earthquakes, floods, accidents, cloud bursts, cyclones, etc. have been occurring since time immemorial and causing great disturbances in the environment. However, their frequency,

FIG. 2.1


Harmonious Environment
Emitting Positive Ideas
Training through Yoga and Meditation
Blissful Environment
Welfare of all
Inculcation of Positively Values
Human Mind
Avoidance of Lust and Greed
Peaceful Environment
Consciousness
Balance in Plants, Animals, Human beings and Astronomical Bodies
Excellent Environment
Balance in the Cosmos

magnitude and area have increased many times in all parts of the world, in recent times. While natural disasters cannot be controlled with the available advanced knowledge of science and technology, many other disasters are the result of wrong developments or planning in all

FIG. 2.2


Polluted Environment Resulting in Poor Quality of Human beings
Lustful
Exploitation of Natural Resources for one own's benefits
Greedy
Untruthful
Materialistic
Selfish
Polluted Mind
Pure Mind
Pure consciousness
Truth and Honesty
Purity in thought, deed and action
No Greed or Lust
Spiritual
Selfless
Pure Environment with Essential Necessities of Life Available to All, Leading to Human Excellence

spheres, be it construction of dams, roads, buildings, factories or industries. We are in a great hurry to accelerate the process of development. But with what result and at what cost? We must also be aware of the greater disaster series awaiting us like AIDS, corruption, frauds, cheating, etc. What has been the result of all these disasters? These have resulted in loss of life, half dead living persons, hunger, poverty, unemployment, disease, etc. There are the scars on the face of humanity in this age of nuclear science and information technology. With all these problems of environment it leads to pollution.

Dr. T. Adeoya Lambo has aptly said that "What is happening around us shakes our complacency, challenges our faith in human progress and imbues us with an intense feeling of shame, doubt and guilt. In a world, where the gigantic scientific and phenomenal technological achievements command our admiration and almost fetish acceptance, we are witnessing an intolerable degradation of man. Our pride in belonging to a generation that for the first time since the genesis of man has set foot on another planet cannot, however, disguise the awful truth that it may be easier to travel to the moon than to erase from the surface of the earth, the image of inevitable poverty, human exploitation, injustice and the degradation of human welfare. First concern is to redefine the whole purpose of development. This should not to develop things but to development.[10]

The past decade has witnessed an extraordinary increase in the number and extent of natural disasters because of increasing environmental pollution. As Kofi Annan, Secretary General of the United Nations, points out, "The facts are startling. The costs of weather-related disasters in 1998 exceeded the costs of all such disasters in the decade of the 1980s. In the Caribbean, the hurricanes designated George and Mitch, killed more than 13,000 people, with Mitch being the deadliest Atlantic storm in 200 years. Major floods hit India, Nepal, Bangladesh and much of East Asia with thousands killed. Two-thirds of Bangladesh was inundated for months, leaving millions homeless. There were three times as many great natural hazards in the 1990s as in the 1960s, while disaster costs increased more than nine-fold in the same period.

Dr. R.R. Mukherjee in his Presidential address, delivered at Haridwar to the participants of All India oriental conference, has rightly elaborated the fact that Indian thought speaks of three types of work in the service of man and society; the first, the physical one, that removes the physical want of the man and saves his physical life; the second, intellectual one, that eradicates illiteracy and increases work-efficiency; and the third, the spiritual one, that imparts spiritual knowledge and is ranked as the highest in the scale of value. It has been now accepted by all social scientists that the modern man's greatest challenge is presented by inner impoverishment in the context of external achievements and inner insecurity in the face of external insecurity. The only solution of this is the gift of spiritual knowledge, so nicely reflected by Indian mind in all its literary creations beginning from the upanisads down to the great poets of the classical age. Swami Vivekananda has given a magnificent formula of this principle in the following words:

"The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise and miseries will always be felt, and no amount of physical help will cure them completely. Ignorance is the mother of the evil and of the misery we see. Let man have light, let them be pure and spiritually strong and educated; then alone will misery cease in the world."[11]

In this age of technology, industrialization and over-urbanisation, we are constantly subjected to tremendous stresses and tensions. These, in turn, produce psychosomatic diseases like hypertension, insomnia and various types of heart diseases. In desperation, people take to drinking and dangerous drugs which give temporary relief, but create more serious problems. The remedy does not lie in drugs or fantasy, but in the process of catharsis and development of the inherent powers.

Philosophy teaches us to realize that our existence is functioning in duality, i.e. there is a spiritual self within a physical body. Science is also proving that life's processes for man lie almost wholly within himself and are amenable to control. The control has to be exercised by the power of the spiritual self, and that inherent potency can be developed by knowing how to live properly, which includes eating, drinking and breathing properly as well as thinking properly. All this leads to improvement of the environment.[12]

His Holiness, the Dalai Lama, advises to save humanity from future environmental crisis. To quote him: I believe that life is meant to bring us happiness. Negative actions always bring pain and sorrow, but constructive actions bring us pleasure and joy. The most important thing is transforming our minds. In our daily lives compassion is most effective. We all want to be happy and one of the most important foundations for happiness is mental peace. From my own limited experience I have found that the greatest inner tranquility comes from the development of love and compassion. The more we care for the happiness of others, the greater our own sense of well-being. Cultivating a close, warm-hearted feeling for others automatically puts the mind at ease. This help remove whatever fears or insecurities we may have and gives us the strength to cope with any obstacles we may encounter. It is the ultimate source of success in life.[13]

Dr. S. Letchoumanance in his Article, "Inner Peace and Personnel Development Through Holistic Education" states:

As individuals what is particularly important is that we develop a kind heart, a sense of love, compassion and respect for others. I believe it is important that issues like working for peace in the world do not merely remain the business of politicians and diplomats; we should all be involved. The shape of the future is of great interest to all of us. I am convinced that even if only a few individuals try to create mental peace and happiness within themselves and act responsibly and kindheartedly towards others, they will have a positive influence in their community.

The twentieth century was marred by conflict and war. Therefore, it is especially important that we take steps to ensure that this new century will be characterized instead by non-violence and dialogue, the preconditions of peaceful co-existence.[14]

Man is on the top echelon in the living system in the world. This supremacy is on account of his thinking faculty, the sixth sense. This ability of rationalization enables him to realize and understand the origin, functions and results of all manifestation in the universe.

From the early stage of development, man's efforts were towards meeting the basic needs for his survival. Through years, he was able to meet these needs, viz. food, shelter, clothings and excretory forces. Specialisation in these means of creations, stemmed up by his past experiences and added new innovations with the help of science and technologies, man has relieved considerably himself from his physical drudgeries. Man's quest to unravel the secrets of nature has elevated him to the present day of scientific world.

Providence and potentials are abundant in this world. If man becomes of his greatness and utilizes his potentials properly, he can be successful and enjoy life to its maximum. Man is not a separate entity in nature. His origin is from the primordial state, i.e. Almighty-Nature. Its qualities are Plenum, Force, Consciousness and Time.

The environment has two aspects: physical and spiritual. The physical ecosystem depends on the spiritual ecosystem. If the spiritual ecosystem of a place gets spoilt then the physical ecosystem cannot improve either. If the people here become too head-strong then nothing will work. However, when there is chanting of the Lord's name by hundreds of thousands of people every day, then there will be peace in all four directions.

Those who can follow the words of the song can sing in the chorus and those who cannot follow the words can lose themselves in the bhava, the mood of devout surrender, which it expresses. The words of the song are:

Lord, let me see your face in every face I see,
Lord, let me feel your grace, in me,
Lord, let me find the place where you want me to be,
And Lord, let me find the space that brings me
Nearer to Thee.

This song means that wherever I look, You and only You are there. Wherever I turn my eyes, I find You and You alone. Every flower has your fragrance. It is not necessary to tell a bee to go to jaggery; wherever there is jaggery a bee will be attracted to it. Where a bhajan is sung, the mind will be attracted and engrossed by it. Even a cow becomes engrossed in a bhajan.[15]

"Saama" means to bring "shanti" or peace to the minds. In other words, to make mind find happiness in peace. Of the four methods of tackling an enemy, viz. Saama, daana, bheda and danada, the first is saama or conquering the enemy by love and conciliatory words. Many of the Riks or mantras in Rig Veda are set to music in melodious hymns in Saama Veda. The mantras are the same as in Rig Veda. But, instead of the udaatta, (upward swara) anudhaatta, (downward swara), etc. for chanting the Rig Veda mantra, the Saama has set the mantras to music with lengthened notes. Saama Gaana can be said to be the basis of source of the seven Swaras or notes fundamental to Indian Music systems. Saama Gaana or singing of hymns as per rules of Sama Veda propitiates all Devatas. In Yajnas, in addition to offering libation, there is a priest called "udgaata" who chants Saama Veda, in order to ensure the grace of the Gods.

Although basically they are mantras from Rig Veda, they are set to music which is greatly conducive to the spiritual evolution of the self and the grace of the Gods. This is the special virtue of Saama Veda and so, in the Bhagawad Gita, Lord Krishna Bhagavan declares: "Amongst Vedas, I am Saama Veda." In Lalita Sahasranaama, which gives a thousand extolling attributes of Goddess Lalita, the Divine Mother, one of the epithets mentioned is "Saamagaanapriya"—meaning one who is pleased by the recital of Saama Veda.

Atharva Veda

Atharva means a purohit. There was a Rishi by that name. The mantras in the Atharva Veda were brought to light by this Rishi, called Atharavan. This Veda contains many types of mantras, designed to ward off evil and hardship and to destroy enemies. The Atharva mantras are in prose as well as in verse. In Atharva Veda are found mantras which pertain to Devatas not mentioned in the other Vedas. Through all these songs, the mind of a man becomes pure and the environment also becomes vibrated with the currents of these songs. This makes the environment pure and stimulating.[16]

Chinmaya has beautifully put it as: "Mind is the flow of thoughts. Where the thoughts are not flowing it is not a mind. When thoughts flow one after another continuously there is the apparent illusion of the mighty powerful instrument called the mind. When the waters flow it is the river. When the thoughts flow it is the mind. Now in a river, if the waters are fast, the river is fast, if the waters are slow, the river is slow, if the waters are clean, the river is clean, if the waters are muddy, the river is muddy. If the thoughts are agitated, the mind is agitated, if the thoughts are calm and serene, the mind is serene; if the thoughts are vulgar, the mind is dirty and vulgar; if the thoughts are clean, the mind is clean. As the water so is the river. As the thoughts are, so is the mind. So if we can control and regulate the quality, quantity and direction of the thoughts, we are changing the very pattern of our mind and when the mind is changed the man is changed."[17] When the man is changed, environment is changed, i.e. the vibrations in the environment emanate peace from peaceful mind of a man.

The mind should be used for building and developing positive environment and not negative one. The Preamble to UNESCO rightly states that War begins in the mind of man and it is mind of man that need be reformed.

The mind should be constructive and not destructive to promote good environment. Chinmaya has rightly said:

"Efficiency is the freedom in us to step up willfully our own inherent abilities and capacities, which we exhibit in the fields of our actions. The efficient and the inefficient ones are ever there among those who strive in the endless developments of human activities. And nowhere is the efficiency measured by the quantity of work done, nor it is estimated by the texture and quality of the work turned out. In fact, efficiency of a man is found expressed in the dynamism of his actions, in his cheerfulness at his work. In the glow of the very work turned out, we glimpse the efficiency of the workers. It is the shine, the aura, the secret sparkle, in the work done that we detect the efficiency of the worker. He who has this secret power in him, to him is all success and achievement. In fact, an efficient man's work really endures and continues yielding a growing dividend of joy and cheer to himself, and brings an unrolling of light, grace and blessings to the society."[18]

Today, the human beings are in great stress which has engulfed their whole personality. This has affected the society and polluted the environment because of lust and greed. The modern man is alienated from the society and he is in quest of peace. Material civilisation has disturbed the equilibrium of the mind of man causing misery and drowsiness. Dr. N. Mahalingam in his Article, "Harbinger of peace prosperity and harmony in the world, UNO to become financially self-dependent."

The prosperity of humanity depends upon the availability of goods and services for consumption and their accessibility. The prosperity of the nation depends on the endowment of basic resources and prudential utilization of the same for improved standard of living and well-being of the humanity. The per capita income of the country or region serves as an index of standard of living in an environment.

The Gross National Product (GDP) of the world (according to the World Development Report, 2002) is US $ 31,171 billions with a per capita income of US $ 5150. The GDP and the per capita income of the countries for different income groups are given in the Table below:

GDP and Per Capita Income for Countries

Countries Income Group	*Population in millions*	*GDP $ in billions*	*Per capita income $*
Low Income Group	2,459	1,029.6	420
Middle Income Group	2,693	5,312.6	1,970
High Income Group	903	24,828.8	27,510
World	6,055	31,171.0	5,150

Source: World Development Report, 2002.

(a) It can be observed from the above that 15% of the world populations (living in the developed countries) have access to 80% of the world's wealth, while 85% of the world populations have access only to 20% of the world's wealth.

(b) Wide variations persist between the consumption levels of the people of developed countries and other developing countries.

(c) The per capita income of 5152 million people from the low and middle income countries (constituting 85% of the world population) is US $ 1230, which is just 23.9% of the per capita income of the world. This amply demonstrates the low and middle income countries have to go to a long way even to reach the world average of US $ 5150 per capita and to make their economies sustainable.

The developed nations have a moral obligation to support the less developed nations. Hence, they may continue to contribute liberally towards the development projects world-wide.[19]

Gandhiji based upon Vedanta Philosophy has rightly said:

"One who renounces all the cravings which torments the heart and derives his contentment from within himself is said to be 'Sthit prajana' or 'Samadhistha' (one stable in spirit). He is unruffled in adversity and he does not hanker after happiness." Gandhi said that pleasure and pain are felt through our five senses. He regarded a person a 'Yogi' or stable in spirit who keeps his senses in control."

To quote Gandhi again:

"An economist that inculcates Mammon worship and enables the strong to amass wealth at the expenses of the weak, is a false and dismal science. It spells death. True economics promotes the good of all including the weakest, and is indispensable for decent life.[20]

Human life is a golden opportunity that God has given to us. Mammals, birds, fishes, elephants are all living. But there is a basic difference. Man is endowed with intelligence, the power of memory, मेधाशक्ति-बुद्धिशक्ति the will power. We have to discover the divine invisible world beyond the world of the visibles. That is real world. The ordinary life of the visibles, to be born, to grow old, to reproduce, to fall sick and to die is not everything. It is superficial. What our five senses grasp is trivial. Through meditation we can go beyond. We can see the whole circle of existence. We must go beyond the sthulasarira and the suksmasaria. Once you discover that source of power, the fact that you are the offspring of that divinity above you are lifted above the gravitational pull of the Mother Earth, and you are transported into the life beyond. The tragedy is that we are losing sight of this treasure not only here in India but in Europe also. It is a tragedy. Do not search for the kingdom of God here or there. If is within you.

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर्निहितं गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमात्मनः ॥

By your own choice and with the grace of God you can realize the Kingdom of God.[21] You have the power to make the environment both physical and spiritual soothing.

"The True economics is the economics of justice. People will be happy in so far as they learn to do justice and be righteous. To teach the people to get rich by hook or by crook is to do them immense injustice.[22]

To quote Nobel Prize Laureate Albert Schweizer, "The revival of civilisation has nothing to do with movements which bear the character of experience of the crowd; these are never anything but reactions to external happenings. But civilisation can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent in the crowd and in opposition to it, a tone of mind which will gradually influence over the collective one, and in the end determine its character. It is only an ethical movement which can rescue us from the slought of barbarian, and the ethical comes into existence only in individuals.[23]

We must train our mind to avoid greediness to maintain proper balance in environment. This is possible if mind is trained to follow ethical values enshrined in our Sanskrit Literature i.e. in Vedas, Upanisads, Gita, etc. The mind should gather knowledge which enhances intelligence and not intellect. To quote Swami Chidananda:

If knowledge is mere accumulation of information, however well-organised, it cannot free us. Assimilation should take place. Of what use is it if we have a lot of facts and figures on our finger tips, but lack common sense? Common sense, Swami Vivekananda observed, is not so common ! Quality, and not quantity, is obviously more important. A grand intellect, stuffed with material, can be very mechanical in approach. Intelligence, on the other hand, is insightful by nature. Intellect goes in circles, whereas intelligence penetrates. Intellect operates within walls while intelligence cuts through walls. Intellect gathers and organizes according to known patterns; intelligence sees and ventures into the unknown ! The old can not hold intelligence which is ever fresh, open and therefore full of life. No bad habit, no long-standing conditioning is an obstacle to intelligence. Intellect is myriad patterns of thought; intelligence is the radiant beam from pure awareness, the Self. If we do not awaken the intelligence in us, our intellectualism soon loses its vigor. We then make more sound than bring light. We bore others with our knowledge; they bear or perhaps, do not bear ![24]

Mind of human beings is not gaining in wisdom but is running after material comforts which cause heavy damage to environment which in turn cause damage and misery to people all round. People in USA are feeling the pinch of it. The US Government damaged the natural environment and in return getting life full of tension and disturbances. What is the use of this? They must learn to control the mind through meditation and concentration and lead a life of renunciation.

We have to train the minds of the people through the techniques of Yoga and meditation to make the environment smooth. Yoga is neither magic nor hypnotism. It is a sustained effort at spiritual self-evolution working in and through all the seven levels of consciousness ranging from material to spiritual. To quote Hari Om:

May be, we will not see the results of what we are doing in our own life time, but this is the first step in trying to bring about sanity in the minds of the people and to draw them back from the rush for material prosperity. Today, you ask anyone, 'what is your aim in life? The first answer will be to make money'. To take away from this horrible conception that money is god and to wean them out of this totally materialistic world and to give them a meaning of what is living life only you people can deliver.[25] You can thus lay the solid foundation of good environment.

Chinmaya has advised to achieve inner peace of mind and this would automatically make the outside environment beautiful and pure where you can achieve Satyam, Sundram and Shivam.

Mind should be developed towards Renunciation.

"Gandhi had conviction in plain living and high thinking. 'When a man wants to multiply his daily wants, he falls from the ideal. Man's happiness really lies in contentment. Discontentment makes a man slave to his desires. 'And there is no slave equal to that of the desires.' "The less you possess, the less you want, the better you are." Once Gandhi Ji said, "the secret of happy life lies in renunciation. Renunciation is life. Indulgence spells death."[26] Such individuals would not destroy environment as they have no greed.

Be pure in mind. That is just the nature of virtue. All else is empty sound and quite worthless.

मानस रहे पवित्र धर्म का सार यही है
रुप रंग रस मधु स्वप्नों का आकर्षण
सत्य नहीं है, जीवन का आधार नहीं है ।

What comes from virtue is real happiness. All else is other than real happiness and also devoid of glory.

सुख का जन्म धर्म से होता, करता सुखमय जीवन
शेष सभी कुछ पीड़ा दायक, दुख के ये उत्पादक
दुख से कब जीवन हो पाया सुंदर और मनोरम ?[27]

When we look deeply within, we are surprised to find that we are greatly dissatisfied with ourselves, with the world we live in, and the persons we associate with. This dissatisfaction creates conflict and tension which seem to be increasing in our contemporary world. Abnormal conflicts and tensions make the mind and the body ill. Whatever its cause, dissatisfaction with the pattern of one's outer life produces conflict and consequent illness of mind and body. Our lives are then seen to be useless and without a goal. Moreover, when we feel dissatisfied with ourselves we tend to create restlessness instead of peace in others. As is the case with physical illness, mental illness can also be infectious. This will create problems in the realm of social and spiritual environment.

We may have got the right work but perhaps we are bringing the wrong spirit to bear upon it. In that case we should develop a new attitude towards the job. Or perhaps we are doing something that fails to use our particular talents. Then we feel frustrated, and frustration causes strange and often harmful behaviour. Perhaps we lean too much on others. Or we may imagine hostility around us and waste our energies fighting imaginary enemies. Or perhaps we isolate ourselves from others, build up an idealized image of ourselves, and live in a fool's paradise. The worst symptom of mental illness comes when we begin to hate ourselves; and then life becomes doubly miserable.[28]

From love springs affection to all. That bond of affection yields real friendship and harmonious environment.

प्रेम स्रोत है दयाभाव का
यही दयाभाव, पलकर जब बढ़ जाता है
बनता अद्वितीय मित्र रत्न
सृष्टि दयाभाव से पाती नित नित प्रेम्रानंद[29]

Mind is the most powerful agent which should be brought under control through yoga, meditation and renunciations to make the immediate and total environment fragrant. This situation would make the life on this globe meaningful and purposeful and spiritual. It has been proved that 90 percent of physical ailments are a result of mental phenomenon. Therefore, minds must be trained to ensure good environment where individuals can enjoy physical, social and spiritual aspects of their life as well as be at peace with astronomical objects like sun, moon, stars, etc.

The people living in developed world having all the comforts of life which they can buy through their affluence are not at peace. They have developed tensions and agitations in their minds which do not allow them even to enjoy sound sleep (an essential ingredient of life). What is required to restore peace of mind is that they should learn to lead disciplined life as ordained in Gita, Mahabharata and other Sanskrit scriptures. This would make their immediate and permanent environment blissful in which the people of entire world can lead a happy and spiritual life leading to bliss.

V.K. Kapoor in his article, "On Road to Happiness" in *The Tribune*, dated July 11, 2002 stated that Tap into the internal power to elevate life to a higher octave of happiness and productivity. Transformation of the world begins with the transformation of the self. If we aren't in harmony with ourselves how can we be in harmony with the world? We are at odds with the world because we are at odds with ourselves. All the archaic claptrap of the past should be discarded of ruthlessly without regard to nostalgia or false sentiments. Don't remain handcuffed to the past. Past decomposes in the mind and murders the future. Panchtantra says, "For the lost, dead and past the wise have no lament." Start anew. Every dawn is a new dawn filled with myriad possibilities. Both mediocrity and greatness emanate from within. Happiness is a function of personal and internal and not impersonal and external.

This is by the way of स्थालीपुलाकन्याय and "if we overview, the whole of Sanskrit literature it is found full of our cultural heritage. When we talk of Indian culture, religion and philosophy, and even of science, our main aim is the establishment of the concept of human excellence, which is the supreme aim of mankind 'न हि मानुषात् श्रेष्ठतरं हि किञ्चित्'. Here too the Uttaracarita may be quoted, where Sri Rama's character has been depicted in the following manner, which is the unique example of human excellence:

प्रियप्राया वृत्तिर्विनयमधुरो वाचि नियम:
प्रकृत्या कल्याणी मतिरनवगीत: परिचय: ।
पुरो वा पश्चाद्वा तदिदमविपर्यासितरसं
रहस्यं साधूनामनुपधि विशुद्धं विजयते ।।

Shri Ram was the upholder and personification of Dharma ''रामो विग्रहवान् धर्म'' (Ramo Vigrahavan Dharmah). He protected Dharma at all stages and at all times by his mental courage and moral life. Dharma will protect us only when we take care of it. Sri Rama has become a model for us all

यं पालयसि धर्मे त्वं धृत्याच् नियमेनव ।
सर्वे राधवशार्दूल धर्मस्त्वामभि रक्षतु ।।

Also Sri Krsna's incarnation is best example of supreme human excellence (purusottama), when Shrikrsna say's that he comes on the earth for the protection of good persons and destruction of evil-doers. Thus, the final aim of a man is to achieve the state of Bliss, which is called Moksa, in the philosophical language. Needless to say, that after the attainment of Moksa, a man becomes really a man, an ideal man of human excellence, who is always for the good of mankind and has no selfish motive. Such people make environment peaceful and healthy.

Thus, it may be concluded that the scientific and cultural heritage, prevalent in ancient, medieval and modern Sanskrit literature present a complete picture of human development; which is to be further studied in present era, to revive and regain the scientific treasure of knowledge and culture—the two vital aspects of human mind.[30]

Although the last Sookta of the Rig Veda pertains to Agni, it contains verses of universal appeal: "Let all men meet and think as with one mind. Let all hearts unite in love. Let the goal be common. May all live in happiness with a common purpose", so ends the Rig Veda.

In good and stimulating environment, every person should, through proper Education and strict discipline, attain the benefits of Yoga, before the soul departs from the body. Such persons further beautifies and spiritualize the environment. Kalidasa in his Raghuvamsham also says this:

शैश्सवऽम्यस्त विद्यानां यौवने विषयैषिणाम् ।
वार्दके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥

This all would lead to pollution free environment as all individuals possess consciousness.

World Peace Prayer

"May all responsible world leaders open their hearts to realize the precious nature of human life.

May they unite to form a powerful world government to protect the borders of all nations.

May all people live without fear of enmity and war, carrying out their duties. May peace prevail forever and ever for all to live in happiness and harmony on earth."

World Blessing

"The rain may pour on all parts of the world timely and sufficiently.

Food grains may grow abundantly to the satisfaction of all living beings.

The leaders of all nations may progress in spiritual knowledge and do good services to humanity.

The whole world may enjoy prosperity happiness and peace."

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CHAPTER 3

GOOD GOVERNANCE

In the happiness of his subjects,
Lies his happiness;
In their Welfare,
His welfare;
Whatever pleases him personally,
He shall not consider good,
But whatever makes his subjects happy,
He shall consider good

Arthasastra Book I, Chapter ix, 39

3 CHAPTER

Good Governance

The Test of Good Governance is to promote the physical, social and spiritual development of the people.

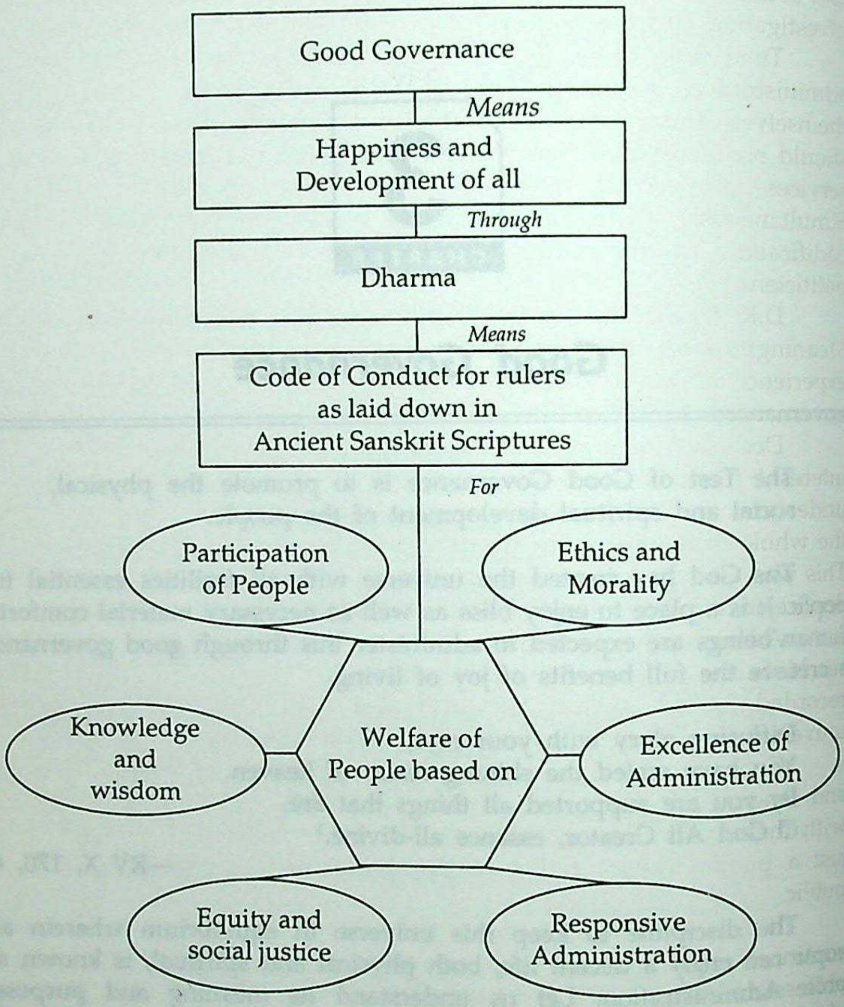
The God has created the universe with all facilities essential for people. It is a place to enjoy bliss as well as necessary material comforts. Human beings are expected to administer this through good governance to achieve the full benefits of joy of living.

> Diffusing glory with your rays,
> You have scaled the shining realm of heaven.
> By you are supported all things that are,
> O God All Creator, essence all-divine.[1]
>
> —RV X, 170, 4.

The discipline to keep this universe in equilibrium wherein all people can enjoy a decent life, both physical and spiritual, is known as Public Administration. Let us understand its meaning and purpose. Public Administration in the modern sense is of recent origin, i.e. it was coined by Woodrow Wilson in 1887 but its existence can be seen in the ancient Sanskrit literature in a more refined and purposeful sense. The word 'administer' is derived from the Latin words 'ad' and 'ministrare', meaning 'to minister to', 'to serve' or 'to manage'.

In the words of Woodrow Wilson, "Public administration is detailed and systematic application of law. Every application of law is an act of administration."[2] According to E.N. Gladden, administration means ". . . to care for, or look after people, to manage affairs . . . is determined action taken in pursuit of conscious purpose."[3] Nigro observes: "administration is the organization and use of men and materials to accomplish a purpose.[4]

FIG. 3.1


Good Governance
Means
Happiness and Development of all
Through
Dharma
Means
Code of Conduct for rulers as laid down in Ancient Sanskrit Scriptures
For
Participation of People
Ethics and Morality
Knowledge and wisdom
Welfare of People based on
Excellence of Administration
Equity and social justice
Responsive Administration

To White, "the art of administration is the direction, co-ordination and control of many persons to achieve some purpose or objective."[5]

The Government in India, both at the Centre and the states, share the concern for ensuring responsive, accountable, transparent, decentralized and people-friendly administration at all levels. There is, however, considerable frustration and dissatisfaction amongst the people, especially the weaker sections of society, about the apathy, irresponsiveness and lack of accountability of public servants, even as the expenditure on staff continues to increase. There is increasing anxiety about growing instances of corruption and criminalisation in public life and administration. The people, particularly the vulnerable groups, are also greatly concerned about the deterioration in the performance of agencies concerned with law and order and the investigation of offences and social welfare. Their faith in the registration of offences, their timely investigation and the delivery of prompt justice has been eroded.

Time has come for a strong message to be conveyed that administration is for the people and not for the public servants themselves. There has to be a change of attitudes, and public servants should realize that efficiency will be measured not in terms of what the services purport to offer, but in terms of public satisfaction. Simultaneously, there has also to be a cleansing of the services and codification of the ethics, value systems and interface with the politicians.[6]

D.K. Oza in his Article, "Administration" in Values: The Key to a Meaningful Life, (Shri Ramakrishna Math, Chennai), 1996, based upon his experience as an ICS officer suggested the following to ensure good governance.[7]

Decisions must be taken in the public interest. This phrase, 'public interest,' must be understood properly. No decision should be taken under any kind of pressure. Every decision should be such as benefits the whole community. The decision must be able to stand close scrutiny. This was the first lesson we learnt from those who trained us in the Civil Service in the early years. I think nowadays this is totally ignored.

Administration must be transparent. Nothing should be done in secret. Secrecy breeds evil. The reasons for taking a decision must be recorded for all to see. This will also help to eliminate the almost universal corruption in politics and administration today.

Civil servants should leave behind their caste, community, religion, and language in their own homes. They should not carry these labels with them when they go to work. At the work place a civil servant is just a public servant acting in the public interest, trying to serve the public.

It is this human transformation that must come to all in our administration, and also to all men and women in our various professions. We have a great message on this subject in a verse of one of our Upanisads, namely, the Chandogya Upanisad, only next in important and size to the greatest among all the Upanisads, the Brhadaranyaka Upanisad. These are between three thousands and four thousand years old. What inspiring and profound ideas come out of this great literature of so ancient a period of human history ! What is the source of human work-efficiency?—that is the question, to which the Chandogya verse gives the following answer (1.1.10):

Yadeva ivdyaya karoti, sradhya, upanisada, tadeva
Viryavattaram bhavati

It is a very simple Sanskrit utterance. Yadeva karoti—whatever is done; vidyaya—through knowledge—what we call today the 'know-how'.

The first thing to acquire is the 'know-how' of a task. Is that enough? No, says the Upanisad, and adds: sradhya—though sraddha—faith or conviction; there must be faith in the great urges and longings of man in front of me, faith in the work I am called upon to do to fulfil those urges, and faith in myself—atma-sraddha—in my capacity to rise to the occasion. Even these two are not enough. A third quality is also necessary, namely, upanisada, through deep thinking and contemplation. Actions done with these three energies behind them alone become not only sufficient, viryayat, but more and more efficient, viryavattaram, says the verse.

Besides both, i.e. those in Government and the Public must be men of character. To quote Swami Budhananda:

When we do not have enough character, in society there will be more quarrel and fight, agitation and unrest, corruption and nepotism than peace and harmony, control and happiness, honesty and uprightness. When we do not have enough character, we will corrupt the taste of people, nay, of our own children in order to make money by selling goods which would pamper their low and vulgar tastes. When we do not have enough character, religion will be reduced to soulless ritualism, ethical code will be perverted into sophistry, altruism will become self-aggrandizing social work, our spirituality will be reduced to secularity, secularity to hedonism, hedonism to ruination, surer than death.[8]

About ethical or approved conduct Apastamba-Dharma-Sutra (22.14) enjoins: Absence of anger, elation, indignation, avarice, delusion, vanity and enmity; speaking truth; moderation in eating; refraining from exposing others' weak points; freedom from jealousy; sharing one's good things with others; sacrifice; straightforwardness; gentleness; quietude; self-control; friendliness with all beings; absence of cruelty; contentment,—these form the approved conduct for men of all stations of life. By observing them duly one becomes universally benevolent.[9]

In the ancient times "Public Administration was run by kings and his servants. Kautilaya in his Arthasastra has given the duties of kings towards public which are far ahead of today's public administration.

The same idealism was incorporated by Kautilya in his Arthasastra while summing up the objects and purpose of the exercise of sovereign power by the King. He stated thus:

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ।।

In the happiness of his subjects lies his happiness; in their welfare his welfare; whatever pleases him (personally) he shall not consider as good, but whatever makes his subjects happy, he shall consider good.
(Arthasastra, Book I, Chapter IXX, 39)[9]

Money is dead, until man imparts life to it. Men with energy and vision bring more and more out of a given amount of money than men without it. That is the only way to achieve a welfare society; a high level of social welfare in a community of men reflects a high level of ethical awareness, human concern, and practical efficiency among its members. The ratio of administrative work and character—efficiency to social welfare is well revealed in Kalidasa's verse, in his Raghuvamsam, describing briefly the welfare state achieved by the kings of the Raghu dynasty, to which belonged Sri Rama (1.18):

Prajanam eva bhutyarṭham
Sa tabhyo balim agrahit;
Sahasragunam utsrastum
Adatte hi rasam ravih—

It was only for the prosperity and welfare of the people that he (the king) took taxes from them, just like the sun drawing moisture (from the earth) to give it back in thousand-fold measure (as beneficial rain).

In any developmental and welfare administration, that is the only right attitude. The administration takes money from the people as taxes, only to restore it back in hundred-fold and in thousand-fold measure to the people as welfare measures. How is the administration able to perform this miracle? Because the men who handle that money have that yoga-bala, energy of yoga, within them; they have imaginative sympathy; they have efficiency; they have dedication; they are always conscious that they are basically citizens of free India, who are called upon to perform a tremendous national function and mission. That attitude achieves a revolutionary miracle within them; they become dynamic persons instead of remaining static individuals.

This combination of a raja and a rsi in an administrator, this synthesis of manliness and saintliness, is what is desired by the Gita for all people generally, and for politicians and administrators particularly. When one combines power with social responsibility, and both with the energy arising from character, clear thinking, dedication, and practical efficiency, one effects in oneself, in varying degrees, this unique synthesis of the rajarsi of the Gita. This answers to Herbert Spencers' sociological demand referred to earlier, for the combination of philanthropic energy with philosophic calm.

All governments involves power and authority centers in a few people. Democracy strives to ensure that such power and authority of a few do not stifle the freedom and dignity of the sovereign citizen, of the many. President Kaunda of Zambia in his books Zambian Humanism and Letter to My Children, contrasts power with the people with power over the people; the first is persuasion, the second is compulsion; the first is the way of democracy, the second is the way of all authoritarian regimes. He speaks of a humanistic democracy in which the citizens are 'easy to lead, but difficult to drive; easy to govern, but impossible to enslave'. This is the product of politics and administration getting suffused with the above mentioned synthesis of the raja and the rsi of the heroism of manliness and the heroism of saintliness.

Revered Swami Chinmayaji Maharaj, also suggested to provide good governance with love "In life to handle yourself, use your head but to handle others, use your heart. Be strict and intelligently critical about yourself and your own weakness and follies. But to manage others, be critical, but cushion your words and attitudes with love. Love is the greatest persuasive power we know in life."

Swami Vivekananda says, in the Lahore lecture on Vedanta (The Complete Works, Vol. III, p. 431):

"Throw away everything, even your own salvation, and go and help others. Ay, you are always talking bold words, but here is practical Vedanata before you. Give up this little life of yours . . . . The nation is sinking; the curse of unnumbered millions is on our heads—Those to whom we have been giving ditch-water to drink when they have been dying of thirst and while the perennial river of water was flowing past; the unnumbered millions whom we have allowed to starve in sight of plenty; the unnumbered millions for whom we have invented the doctrine of lokacara (usage), to whom we have talked theoretically that we are all the same and all are one with the blot ! "Arise and Awake (uttisthata, jagratta)." What matters it if this little life goes? Everyone has to die, the saint or the sinner, the rich or the poor. The body never remains for anyone. Arise and Awake, and be perfectly sincere. Our insincerity in India is awful. What we want is character, that steadiness and character that make a man cling on to a thing like grim death."

Action Plan for an effective and Responsive Government rightly stresses the need of good governance. Necessary corrective steps must be taken to arrest the present drift in Government and public services, and take urgent measures to restore the faith of the people in the fairness and capacity of administration.[10] In today's Public Administration, there are many exceptions, i.e. king's can do no wrong, Judges immunity Act, discretionary powers of ministers and Public officials. However, in ancient India there were no such exceptions as the king was bound by law and was subordinate to law (Dharma).

This principle was incorporated in Brihadaranyaka Upanisad. It reads:

"Law is the king of kings. Nothing is superior to law. The law aided by the power of the King enables the weak to prevail over the strong."[11]

तदेतत्-क्षत्रस्य क्षत्रं युद्धर्मः ।
तस्माद्धर्मात्परं नास्ति ।
अथो अबलीयान् बलीयांसमाशंसते धर्मेण ।
यथा राज्ञा एवम् ।।

(Brihadaranyaka Upanisad)

Dr. S. Radhakrishnan quoted the above verse in the Constituent Assembly and said that what we were establishing was constitutional supremacy.

A king cannot function without competent ministers. Just as a single wheel cannot move a vehicle, a king cannot function without assistance. Therefore, he must have good counsellors in the form of ministers.[12] Their number should be small.

सहायसाध्यं राजत्वं
चक्रमेकं न वर्तते ।
कुर्वीत सचिवांस्तस्मात्
तेषां च श्रुणुयान्मतम् ।

(Kautilaya Arthasastra, Book I-7)

According to the preceptor that king who is properly educated and disciplined in sciences, devoted to good government for his subjects, keen upon working for the weal of all his subjects and interested in the well-being of all beings will enjoy the earth unopposed.[13]

विद्याविनीतो राजा हि
प्रजानां विनये रतः ।
अनन्यां पृथिवीं भुङ्क्ते
सर्वभूतहिते रतः ।

The concept of rule of law means that the society must be governed by law or Dharma and not according to the whims and fancies of a Ruler or by powerful individuals. This has been evolved in this country from most ancient times. The necessity of scruplus practice of Dharma is forcefully expressed by Manu:

"Dharma protects those who protect it. Those who destroy Dharma get destroyed. Therefore, Dharma should not be destroyed, so that we may not be destroyed as a consequence thereof. (Manu VIII-15).[14] The people in government should take decisions on the basis of reason which can make the life of people happy. They should protect the interests of the people and see that their development is promoted based on Dharma. The people in government should cultivate the mind and keep peaceful, calm and quiet so that people can enjoy their glowing actions with truth, sincerity and reason. The people in government should take decision on the basis of reason which can make the life of the people happy. Yoga-Vasistha, Mumuksu Prakarna also suggests these qualities. To quote:

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः ।
तत्सर्वं शान्तचेतसु तमोऽर्केष्विव नश्यति ।। 58 ।।

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

What ever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.

मनो हि सर्वभूतानां प्रसादमधिगच्छति ।
न तथेन्दोयथा शान्ते जने जनितकौतुकम् ।। 49।।

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.

शमशालिनी सौहार्दवत्तिसर्वेषु जन्तुषु ।
सुजने परमं तत्वं स्वयमेव प्रसीदत्ति ।। 60 ।।

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

The virtuous man that is calm and quiet, and friendly, to all living beings, feels the being influence of highest truths appearing of themselves in his mind.

मातरीव परं यान्ति विषमाणि मृद्नि च ।
विश्वासमिह भूतानि सर्वाणि शमशालिनी ।। 61 ।।

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.

श्राज्यानि संपदः स्फारा भोगो मोक्षश्च शाश्चतः।
विचारकल्पवृक्षस्य फलोन्येतानि राधव ।। 10।।

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

Know O Ragahava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial Kalpa plant of reasoning.

या विवेकविकासिन्यो मतयो महतामिह ।
न ता विपदि मज्जन्ति तुम्बकानीव वारिणि ।। 11 ।।

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

The minds of great men, which are expanded by reasoning here, are never liable to be immerged here, are never liable to the immerged under the currents of calamity, (but float above them) like gourds upon water.

विचारोदयकारिण्या धिया व्यवहारन्ति ये ।
फलानामत्युदाराणां भाजनं हि भवन्ति ॥ 12॥

(Yoga Vasistha Mumuksu-Prakarna, Book 2)

Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.

In Mahabharata, in addition to various places where duties of King and his officials are described, an entire book, Shanti Parva, has been devoted to this matter. After the Great War, King Yudhishthira approached his grandfather Bhishma who was lying on a bed of arrows and requested him to give a discourse of duties and morality of King, state officials, and of the public. Some of these are listed below:

1. The eternal duties of kings are to make their subjects happy, to observe truth, and to act sincerely.
   (Shanti Parva, Chapter LVIII, Verse 11)
2. One becomes a king for protecting Dharma and enhancing virtuous acts, and not for acting capriciously. (The same is applicable to his ministers and servants.)
   (Shanti Parva, Chapter XC, Verse 3)
3. Righteousness is called Dharma. It is Dharma that restrains and limits all evil acts of men . . . therefore, a king should follow the dictates of Dharma.
   (Shanti Parva, Chapter XC, Verse 18019)
4. Thus conducting himself (and) ever intent on (discharging) his (prescribed) royal duties, king shall order all his officials (to work) for the good of his subjects.
   (Manusmriti, Book IX, Verse 324)

Our scriptures have laid emphasis on implementing policy as ordained in Dharma. To quote:

Tasmacchastram pramanam te karyakaryavyavasthitau
Gyatva shastra vidhanoktam karma kartum iharhasi

[One ought to understand what is duty, and what is forbidden in the commands laid down by the scriptures (Shastras). Knowing such rules and regulations, one should behave as ordained by scriptures]

(Gita, Chapter XVI, Verse 24)

Lord Krishna further says:

Pravrittim cha nivrittim cha karyakarye bhayabhaye

[O Partha ! that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not, what is obligatory and what is permitted, leads to the righteous path (Sattviki Pravritti).]

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30 ॥

(Gita, Chapter XVIII, Verse 30)

To quote Yajurveda:

O virtuous and prosperous king, be knowledgeable about your conduct as protector of the learned, and impeller towards our progress and prosperity. Be in control of your passions, and conduct yourself in a righteous manner. Be a friend to us. Know the conduct as laid down by all sages.

(Yajurveda, Chapter VIII, Verse 50)

To quote Shanti Parva:

The foundation of good governance is Dharma (righteousness). The King, his ministers and state employees who have taken the oath of their offices to uphold Dharma and to act in accordance with the common good, must not act unjustly or unethically so as to secure their private good through selfishness. If they don't behave appropriately, they all will surely go to hell along with destroying the moral basis of governance.

[Shanti Parva, Chapter LXXXV, Verses 16-17]

To quote Manusmriti:

1. Brahma has created the King to be the protector of the Verna and public order [common good] so that they discharge their several duties according to their Dharma and rank.

   (Manusmriti, Book VII, Verse 35)

2. Thus conducting himself (and) ever intent on (discharging) his [prescribed] royal duties, a King shall order all his officials (to work) for the good of his subjects.[15]

   (Manusmriti, Book IX, Verse 324)

Vidura advises Dhrtarastra to engage in the welfare of the people

यथा यथा हि पुरुषः कल्याणें कुरुते मनः ।
तथा तथास्य सर्वार्थाः सिद्धयन्ते नात्र संशय ॥

(Vidura-Niti-Udyoga Parva)

Dharma for a king is to look after the welfare of the people.

मानसं सर्वभूतानां धर्ममाहुर्मनीषिणः ।
तस्मात् सर्वेषु भूतेषु मनसा शिवमाचरेत् ।। शान्ति 183.31
अद्रोहेणैव भूतानां यः स धर्मः सतां मतः । शान्ति 21.11-12

(Udyoga-Parva)

Bhismapitamah advised Yudhisthira that truth and right conduct are essential for a king. Besides, he should follow the path shown by noble people.

न हि सत्यादृत्ते किंचिद् राज्ञां वै सिद्धिकारकम् ।
सत्ये हि राजा निरतः प्रेत्य चेह च नन्दति ।। शान्ति 56.17

Through these and various other verses, moral tone has been set for the conduct of a King, and good governance of the kingdom.

Let us now give definitions of good governance by eminent thinkers. Good governance (conceptualized in the past as ideal state of 'Ram Rajya') has been a romantic ideal of political thinkers round the ages; but the end of good governance has changed from the strength of the State or king and his cohorts and men on the horse-back to protect its citizens and provide security to them and thereby justify rulership to a limited, controller and constitutional State serving by being subservient to the public or publics or the masses in general.[16]

Governance is the manner in which authority, control and power of government is exercised in mobilizing a society's economic and social resources to address the issues of public interest. It is the art of governing, associated with the exercise of authority within specific jurisdiction, and is embedded in the structure of authority. Good governance is epitomised by, among other things, predictable, open and enlightened policy-making. It can be secured by sound, responsive and competent administration, respect to basic human rights and values, strengthened democratic institutional as well as structural framework to ensure accountability and transparency.[17]

Government, after all, is a tryst with trust, a commitment of the people for the people, a social contract for the greatest good, the collective conscience of the community. It is not the handiwork of wayward politicians or handmaiden of bureaucrats, or the property of the unscrupulous handfuls who manipulate majority at majority's cost, people must have a stake in the government, for people have a stake in their future. Future is the place where all of us will live the rest of our lives.[18]

The tests of good governance lie in the goals and objectives of a government, in its policies and programmes, in the manner of their execution, in the results achieved and above all, in the general perception of the people about the quality of functioning of its various agencies, their attitudes and behaviour towards the public, their sincerity, honesty, and commitments towards public duties. It is also important to see that there is no undue concentration of power.[19]

Atrismriti (28) laid down thus:

दुष्टस्य दण्डः सुजनस्य पूजा न्यायेन कोषस्य च संप्रवृद्धिः ।
अपक्षपातोऽर्थिषु राष्ट्ररक्षा पन्चैव यज्ञाः कथिता नृपाणाम् ॥

"To punish the wicked, to honour (protect) the good, to enrich the treasury (exchequer) by just methods, to be impartial towards litigants and to protect the kingdom. These are the five Yajnas (selfless duties) to be performed by a King."[20]

Manu VIII-12-14: even prescribes punishment to judges.

धर्मो विद्धस्त्वधर्मे सभा यत्रोपतिष्ये ।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः ॥
यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणनां हतास्तत्र सभासद : ॥

"In a case where Dharma (justice has been injured or made to suffer at the hands of Adharma (injustice) and still the judges fail to remove the injustice, such judges are sure to suffer for their act (or omissions) which is adharma."[21]

पिताऽचार्यः सुहन्माता भार्या पुत्रः पुरोहितः ।
नादण्डयो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥

"Neither father, nor a teacher, nor a friend, nor mother, nor wife, nor a son, nor a domestic priest should go unpunished for the offences committed, failure to punish amounts to failure of Dharma."[22]

Thus a good public Administration can help accelerating welfare of the people provided it is run in the interest of the people. The contents of Good Administration based upon our ancient scriptures.

(i) Openness in the sense of having wide contact with the people administered;
(ii) A sense of justice, fair play and impartiality in dealing with men and matters;
(iii) Sensitivity and responsiveness to the urges, feelings and aspirations of the common people;
(iv) Securing the honour and dignity of the human being, however humble he or she might be;
(v) Humility and simplicity in the persons manning the

administrative machinery and their easy accessibility;

(vi) Creating and sustaining an atmosphere conducive to development, growth and social change; and

(vii) Honesty and integrity in thought and action.

Mr. Harish Khare in his article, 'Role for Bureaucracy; Soft State Soft Administrators'[23] urges the bureaucracy to exert for the development of the country in the face of failing political leadership. To quote him, "The Bureaucracy thus will have to explore the extent of its own constitutional leeway in order to ensure that the best interests of the Republic are not mortgaged by an irresponsible and shortsighted political class. Man for Man, the bureaucrats can certainly have the better of the politicians without in anyway transgressing constitutional obligations or administrative norms.

> ". . . They can assume the role of the guardians of the Republic. They are not only servants of the government of the day, but first and foremost servants of the Indian State."

O.P. Dwivedi, a doyen of public Administrtion in his Article, "Common Good and Good Governance" rightly stressed the need of incorporating Dharma in Public Administration to ensure common welfare. To quote him:

That essence and basis of the moral State, as per ancient Indian thinking, depends on the triangle of those actions for governance which are undertaken for universal welfare (Sarva Loka Kalyankari Karma), maintaining and protecting each and everyone in the Creation (Sarva Loksangrahamevapi), and securing universal care for all and everyone (Sarva Hitey Ratah). But that triangle has a centre point, the common-most good which is denoted by the term "happiness for all" (Sarve Bhavantu Sukhinah). However, these prerequisites as enunciated in ancient times in India are sadly missing among the stewards and practitioners of governance. There is a need to operationalise this ancient wisdom through the re-arrangement of socio-economic and political institutions; however, first, a country like India would have to formulate a set of realistic indicators for achieving such a common good. It is to the credit of India's constitutional framers and freedom fighters that they left a solid foundation for good governance and liberal democratic tradition which although wakened, can be made resurgent in this task, both the secular and spiritual domain can help in contributing to good governance. There is a need to bring both together for sustaining the common good. Although they have different perspectives and objectives (one dealing with the welfare and care of life here and now, while the other striving for the life hereafter); nevertheless, both are needed to serve the common good of the Loka and the fight for good governance.[24]

Kautilya enjoins on all the rulers that they should keep their organs of sense under perfect control and keep away from all unrighteous and uneconomical transactions. It is worth-mentioning that he does not advocate a life devoid of recreations and enjoyments. It is even mentioned that a ruler may enjoy in an equal degree all the three pursuits of life—Dharma, Artha and Kama which are interdependent upon one another. If anyone of the three is enjoyed to an excess, it is self-defeating and hurts the other two also.[25]

धर्मार्थाविरोधेन कामं सेवेत न निस्सुखः स्यात् ।
समं वा त्रिवर्गमन्योन्यानुबन्धम् ।
एको ह्यत्यासेवितो धर्मार्थकामानामात्मानमितरौ च पीडयति ।

(Book I.7)

We may quote the following verse which contains the scope and purpose of public administration:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःख भाग्भवेत् ।।

May all humanity be happy
May all be without disease
May all witness auspicious sights
May none have to undergo suffering

(Vedic Benediction)

Sanskrit Literature constitutes a magnificent repository of values—of virtues,—of qualities, through implementation of which excellence can be achieved in all areas and the process of living can be transformed into an enchanting Art.

In Post-Independence India the scenario has completely changed and the quest that is evident in the present-day society is the quest for power and position,—quest for money and items of luxury. This has happened because most of our citizens have forgotten the prescription paid down by ancient Indian wisdom for attainment of excellence,—for converting the method of living life an unforgettable Art of profound Charmingness. This Philosophy is conspicuous by its absence and the clarion call given by Swami Vivekananda to convert work into worship has been pursued under carpet.[26]

V.K. Kapoor in his Article, 'Problems of Governance and Suggestions' in the *Tribune* dated Sept. 22, 2002, clearly mentions:

We have too much government and too little governance, too many public servants and too little public service, too many laws and too little justice, too many controls and too little justice, too much talk and too little action.

We have a large manpower without will power and short of effective skill power. Our people inherently dislike work. The national actual working average can be liberally reckoned as three hours a day. The scale on which corruption damages the work ethos of the country is evidenced by poor productivity and growth rate.

People avoid responsibility. Why should anybody take responsibility if the pay is guaranteed for presence and promotion is secured by seniority and reservation? Indians prefer to be directed and coerced into making the effort. We have to accept that fear and insecurity have a tonic role to play in creating a healthy motivational climate.

The key to quality products and services is a quality person. And the key to personal quality is character and competence. The quality and standard of human resource defines a country's cutting edge.

The good qualities of rulers/political leaders can promote good governance. The reverse is also true i.e their bad qualities can ruin them.

दुर्दर्शना हि राजानः प्रजां नाशयन्ति ।

The rulers who are not accessible to the subjects will only ruin them.

न्याययुक्तं राजानं मातरं मन्यते प्रजाः ।

To a ruler who is just, the subjects will be attached as to their own mother.

तदृशः स राजा इह सुखं ततः स्वर्गमाप्नोति ।

Such ruler will be happy in this world and will attain heaven thereafter.

When one tries to analyse the current value system that Indians hold, one notices that most of our cultural values are gradually degenerating. Our character has been devalued faster than our rupees. The worse that has happened is that we have started rationalizing and justifying our degraded value system on one or the other pretext. Therefore, there is an indispensable and urgent need for introspection to revive our value system to old glory.

Ethics and professional values are vital today as there is an all round deterioration of these and there are series of scams and corrupt practices in every sphere of life. We are faced with a sense of helplessness and public cynicism about issues such as ethics and values. These aspects are yet to be settled so far Indian polity is concerned and are in state of crisis of intellectual, moral and spiritual.

Governance implies a degree of control to be exercised by key stakeholders representatives. Governance is about governing. It is not merely about ownership. Even an owner has to learn to govern. Good governance implies that the institution is run for the optimal benefit of the stakeholders in it.[27]

Ethics in administration is one of the very essential conditions for the stability and development of the country and the well-being of its citizens. History of several countries indicates that serious moral degradation have generated conflicts, miseries and even disintegration. The civil service conduct rules require the civil servants to maintain absolute integrity in the discharge of their duties.

Administrative ethics may be defined as the carrying out of administrative activities impartially, objectively, honesty with devotion, sincerity and detachment to serve the people in the best possible manner.

The ideals of ethics enshrined in our valuable scriptures of all religions must be imbibed by administrators at all levels to make the garden of administration fragrant and worthwhile. The administrators of this garden will take care of all the seedlings with interest and dedication. Swami Vivekananda has put beautifully the ideals of service which must be practiced by the public servants.

The foremost characteristics required among the civil servants are impartiality and consistency in the transaction of public business. Civil servants are required to be completely impartial to avoid corruption and faviouritism; civil servants must maintain the dignity and authority of the public office. They must meticulously implement the policies and programmes as laid down in laws, regulations and rules.

There is a need to develop good administrative traditions, which may impel civil servants to perform their activities impartially to keep the administration above aboard. The civil servants at higher levels of administrations must set standards of independence and impartiality through constant practice. Such standards would be imbibed consciously or unconsciously by the personnel at lower echelons in the administration.

Each official on his appointment swears solemnly to perform, in all loyalty, discretion and conscience, the functions entrusted to him and to discharge these functions and regulate his conduct with the interest of the organization alone in view. The practice of these principles must be inculcated through the development of professional standards.

An allied requirement of promoting impartiality is the necessity of developing and maintaining a national outlook. It involves, on the part of the civil service, willingness to try to understand and be tolerant of different points of view, different cultural patterns, and different work habits. It also entails willingness to work without prejudice or bias with persons of all regions, religion and cultures. It involves conduct of the highest type, and exercise of judgement and restraint in all expressions of view, whether public or private, any expression which could be construed as biased on intolerant, particularly in respect of regional interest ~~or~~ political issues with which the organization is confronted, must be scrupulously avoided.

The loyalty or impartiality requires a positive attitude, i.e. to act with dedication divorced from emotions and prejudices. The Roman Emperor, Marcus Aurelius, wrote about his duties in memorable words which are quoted below and must be imbibed by civil servants in the present day.

Function of Civil Servants

Do what comes to hand with correct and natural dignity and with humility, independence and justice, and allow your mind freedom from all other considerations:

(a) help in formulation of policies (political, economic, social, industrial) which are realistic, feasible, and practical.
(b) Helps in formulating of long-term and short-term plans aimed at harnessing the potential resources.
(c) Supports execution of policies and plans.
(d) Keeps the administrative system in tune with the needs of the country through administrative improvements and reforms.
(e) Helps in resource mobilization and utilization.
(f) Develops supportive linkages with political elite, people, and foreign countries to ensure political development, people's participation and good international relations.
(g) Develops responsibility in administration.[28]

We may add some more essential components, i.e. Right to Equality

Right to equality is perhaps the most fundamental right without which happiness is impossible. Unjust discrimination always results in misery and unhappiness to those discriminated against. The Vedas, which constituted the`primordial source of Dharma declared a charter of equality in the Vedas.

समानी व आकूतिः समानानि ह्यदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ।।

Lest there be oneness in your resolutions, hearts and minds. Let the strength to live with mutual co-operation be firm in you all.

After the establishment of the State the obligation to protect the right to equality was cast on the rulers. It was made a part of the rules of Rajadharma, the Constitutional Law.

यथा सर्वाणि भूतानि धरा धारयते समम् ।
तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम् ।।

Just as the mother earth gives equal support to all the living beings, a king should give support to all without any discrimination (Manu IX-31).

This basic human right was sought to be protected by incorporating a specific rule in Rajadharma to the effect that the State was under a duty to protect every religion without discrimination. It reads:

पाषण्डनैगमश्रेणीपूगव्रात्तगणादिषु ।
संरक्षेत्समयं राजा दुर्गे जनपदे तथा ॥

The king should afford protection to compacts of associations of believers of Veda (Naigamas) as also of disbelievers in Veda (Pashandis) and of others.[29]

(Dharmakosha, p. 870)[29]

Dr. Krishna Mohan Mathur, Deputy Inspector General of Police, Internal Security, Mount Abu in his article, "Challenges for the Value-Oriented Administration" rightly states that "Values are those ideals of conduct the practice of which is admired by the people in general. Values are standards of desirability that are more nearly independent of specific situations." The ten great values considered worth pursuing, according to Vedic scriptures, are: (1) patience, (2) forgiveness, (3) self-control, (4) Non-stealing, (5) cleanliness and holiness, (6) control over senses, (7) wisdom, (8) knowledge, (9) truth, and (10) control over anger.

In the modern day context, tolerance, courage, co-operation, accommodation, discrimination, judgement can be considered as essential constituents of a value-based administration. Values and ethics go together and service-mindedness, integrity, sensitivity, creative thinking and integrity are important values for managers and administrators.

We may make a general observation and caution on administrative values in general. Administrators as active initiators of changes in policy need to imbibe strong values to equip themselves with drive and courage. At the same time, to benefit the society, they need to understand the differences in degree and kind between their values and those of the society. This balance is the hallmark of successful administration.

CONCLUSION

Good Governance depends upon excellence of human beings engaged in political field and public services. Shri Ram Murti Sharma in his Sanskrit White Paper, Chapter Cultural Heritage, beautifully explains.[30]

While taking in view the cultural heritage in Sanskrit, specifically, the Vedic literature, the Upanisads are at the forefront and it will not be irrelevant to say that the whole world has their understanding and great impact. Indeed the Upanisads contain the thoughts which can bestow upon the mankind, a great solace, and human peace.

Maintaining the name Sri Sankaracarya who propounded the philosophy of advait, bearing mainly on the Vedas, and the Upanisads, which became the hard core of our culture, because of its concept of one reality (Atman) in all, which foreheads the social principle of ''वसुधैव कुटुम्बकम्'' and which is the main objective of the whole of Upanisads culture as depicted in ancient Sanskrit literature the widest culture of ''आत्मैकत्व-विद्याप्रतिपत्तये सर्वे वेदान्ताः प्रारभ्यन्ते'' the worlds of Patala, Martya and Akasa. ''स्वदेशो भुवनत्रयम्''

Needless to say that this idea of oneness in all is enough to unite the whole world irrespective of cast, creed and colour ''नानोपाधिवशादेव जातिनाम-भ्रमादय'' thus, it may be further added that the Sanskrit approach of Advaita is capable of remedying today's domestic and social conflicts crises, and to make the whole atmosphere peaceful. This fact also has been admitted and appreciated by the Western World, says, Professor Wilhel Habfars: It is unique feature of Vedanta that it is the philosophy of this life as well as the philosophy of the upper world, the moksa, which is the supreme aim of human life and the core of Indian Culture.

The ancient seers of India contended that perfection came when one saw that there was a common thread running through existence, however diverse it might appear. When one saw this unity of existence, one could not hate or fight others. One could only serve. One also ceased to be selfish, for if all were one in essence, the question of being selfish did not arise. To see this oneness makes for peace and harmony. Knowing this oneness, a perfect man can only love, help and serve.

This is what is regarded as liberation, liberation from the bondage which narrow selfishness imposes on a man, the kind of selfishness which flows from the feeling that you, as an individual, have a separate identify from others. When this selfishness is gone, you have the feeling that you are one with others, as if your own self is extinct, 'killed'.

Thus, Good Governance needs:

(a) Making administration responsive.
(b) Making administration citizen friendly.
(c) Making administration transparent.
(d) Making administration ethical.
(e) Making politicians and public services excellent, i.e. working on the basis of values enshrined in Ancient Sanskrit Literature.

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CHAPTER 4

HUMAN RESOURCE DEVELOPMENT

Diffusing glory with your rays,
You have scaled the shining realm of heaven.
By you are supported all things that are,
O God All Creator, essence all-divine.

(RV X, 170, 4.)

4
CHAPTER

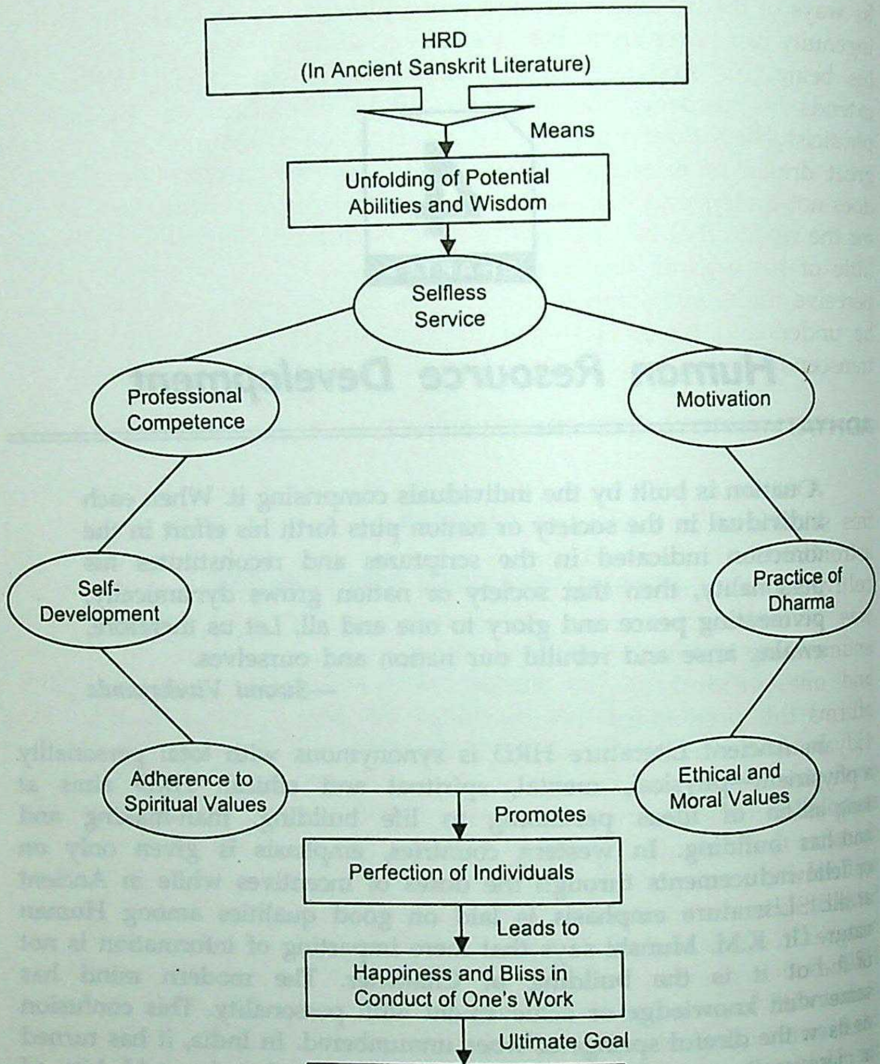
Human Resource Development

> A nation is built by the individuals comprising it. When each individual in the society or nation puts forth his effort in the direction indicated in the scriptures and reconstitutes his personality, then that society or nation grows dynamically, permeating peace and glory to one and all. Let us therefore, awake, arise and rebuild our nation and ourselves.
>
> —*Swami Vivekananda*

In Ancient Literature HRD is synonymous with total personality development—physical, mental, spiritual and ethical. HRD aims at assimilation of ideas pertaining to life building, man-making and character building. In western countries, emphasis is given only on artificial inducements through the doses of incentives while in Ancient Sanskrit Literature emphasis is laid on good qualities among Human beings. Dr. K.M. Munshi says that mere imparting of information is not HRD but it is the building of Character. The modern mind has confounded knowledge or achievement with personality. This confusion has been the direful springs of woes unnumbered. In India, it has turned the University graduate into a waste paper basket for odd bits of information. Unshaped in Character, dwarfed in personality and devoid of that faith, which alone convert knowledge into power. Thirdly, the HRD in ancient literature is to achieve perfection and ethical values while in western countries, the emphasis is on making profits. Fourthly, in Ancient Sanskrit Literature, emphasis is laid on nation-building and not merely the development of a particular organization in which one is working. Hence, the scope of HRD in Ancient Sanskrit Literature is more broad-based and qualitative in nature as compared to the existing concept of HRD in management literature.

Swami Ranganathanda ji, observes that: "I wish that our country

FIG. 4.1


HRD
(In Ancient Sanskrit Literature)
Means
Unfolding of Potential Abilities and Wisdom
Selfless Service
Professional Competence
Motivation
Self-Development
Practice of Dharma
Adherence to Spiritual Values
Ethical and Moral Values
Promotes
Perfection of Individuals
Leads to
Happiness and Bliss in Conduct of One's Work
Ultimate Goal
Man-Making

today devotes a little time to understand its own outstanding and unique contribution to this science of man in depth, for which the precise Sanskrit word is adhyatma-vidya. Throughout the world today, in all thinking circles, there is great interest in this subject. Referring to the insufficiencies of modern scientific thoughts, and knocking at the door of India's adhyatma-vidya in the process, Lincoln Barnett says in his book: The universe and Dr. Einstein (Mentor edition, pp. 126-27).

In the evolution of scientific thought, one fact has become impressively clear; there is no mystery of the physical world which does not point to a mystery beyond itself. All high roads of the intellect, all by ways of theory and conjecture lead ultimately to an abyss that human ingenuity can never span. For, man is enchained by the very condition of his being, his finiteness and involvement in nature. The Parther he extends his horizons, the more vividly he recognizes the fact that, as physicist Niels Bohr puts it, "we are both spectators and actors in the great drama of existence." Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of his organic processes, and even less of his unique capacity to perceive the world about him, to reason and to dream. Least of all does he understand his noblest and most mysterious faculty; the ability to transcend himself and perceive himself in the act of perception.

ADHYATMA-VIDYA: ITS PRE-EMINENCE IN THE INDIAN TRADITION

Our writers in ancient India gave the highest place of honour to this science of man in depth. Physics, chemistry, botany, zoology, and astronomy—all these vidyas or sciences were highly respected and cultivated in ancient India; but pre-eminent position among all sciences was given to this science of man in depth. In the Bhagavad Gita, enumerating his glories in the manifested universe as its one in-dwelling and out-spreading Divine Reality, Sri Krsna, the Divine Incarnation, affirms this pre-eminent position when he says (X.32): adhyatma vidya vidyanam—among the vidyas or sciences, I am adhyatma-vidya. If one is a physicist, his or her knowledge of physics will help him or her only so long as he or she is in the laboratory. But when he or she goes home, and has to deal with the family members or with colleagues in the office or fellow-citizens in society, that science has no meaning for him or her at all. Such is the situation with respect to all our sciences of physical nature. If a husband deals with his wife in terms of his physics or any of the other physical sciences, he will make a mess of his marriage; the same with respect to the wife in relating to her husband. If a leader deals with the people in terms of these physical sciences, he will make a mess of the society around him; all this is so because of the highly limited scope of their application, and the more significant non-physical dimensions of the human personality. But when he or she knows man in depth as expounded in the adhyatma-vidya, he or she will be wonderfully successful in dealing with oneself and equally so when dealing with others. That is why Sri Krsna, and most of the scientific and philosophical and sociological thinkers of India, gave adhyatma-vidya the pre-eminent status among the sciences to be mastered by man.

Let us now discuss the concept of HRD as enunciated by great scholars, which echoes the sentiments expressed in ancient literature.

Swami Chinmayananda rightly analyses: "When a determined nation elaborately plans for its own development and progress, apart from its political plans and economic schemes, it must necessarily look for its own cultural genius in order to impart, mould and polish the character of the individuals. The nation-building work starts with the discovery of a mental poise and a physical dynamism in the young intelligent citizens.

All the great thinkers, through their varied philosophical flights, have, in their final conclusions, realized the need for programmes to evolve the individual. By disciplining and thereby improving the individual, every culture tries to raise the tempo, quality, and beauty of the total national life. A world ordered for progress, through improved individuals constituting the community, is the direction in which all philosophers and scriptural prophets preach and work.

Swami Ranganathananda conceiving the ultimate reality within the universe and man as Infinite Energy of pure consciousness, Cit-Sakti, and designating it as Para-Prakriti, Supreme Nature, as Adhya-Sakti, Primordial Energy, and as Devi, the Divine Mother, the Devi-Mahatmyam sings her hymn of praise in a series of verses like the following (5.32-33):

Ya devi sarvabhutesu
Sakti rupena samsthita;
Namah tasyai, namah tasyai
Namah tasyai namo namah

'That Divine Mother who is present in all beings as sakti, as power or energy, I salute her, I salute her, I salute her, again and again.'

What is the nature of this Sakti? in the external world, we have wind power, sea-wave power, thermal and hydel power, nuclear power, muscle power, bull power, horse power, and so on. Similarly, within every human being, there are so many different types and levels of power. No physical science or other secular or religious literature in the world, ancient or modern, has ever studied this impressive spectrum of powers within man so thoroughly and luminously as our ancient Upanisads and the Gita. Today, in India, and in all other developing countries, man is trying to develop his external physical energy resources through geological and technological efforts. But let us not forget that, unless we strengthen man *pari passu* with the strengthening and enriching of his natural environment, it is man that is going to suffer. Many people today appreciate and accept this idea, but do not really know what is meant by all this idea of the strengthening of man.

S. Ramakrishnan has rightly said that HRD programs should promote equity and justice. To quote, "This socialism is as pure as crystal. It, therefore, requires crystal like means to achieve it impure means result in an impure end. He . . . one cannot reach truth by untruthfulness. Truthful conduct alone can reach truth. Therefore, only

Truthful non-violent and pure hearted socialists will be able to establish a socialistic society in India and the world."

Swami Sunirmalananda in his article, "The Power of Love" in *Bhavan's Journal* (Oct. 31, 2002, Vol. 49, No. 6) rightly states: "HRD should develop love . . . . .Love is that force which transforms the soul into what it aspires after. It is that potential and creative energy which creates and sustains this universe. Love is the source of all worldliness. It is the means of all intellectuality and it is again the end and aim of all spirituality. This is the essence of HRD."

Concluding his first exposition of the Upanisadic search for, and discovery of, a unified spiritual energy-field in the infinite pure Consciousness of Brahman or Atman behind the universe and man, sage Arunisays (Chandogya Upanisad, VI.8.7) says:

Sa ya eso anima, aitat atmyam idam sarvam;
Tat satyam, sa atma, tat tvam asi, Svetaketo -

"This, that which is estemrely subtle, all this manifested universe has that as its Self, that is the Truth. He is the Atman or the Self, and That Thou Art, O Svetaketu."

The Upanisad says to all humanity through Svetaketu: You are that Atman, infinite, immortal, and ever pure; that is your true nature; you are not this organic system; you are not this tiny flimsy individual that you suppose yourself to be. There is an infinite dimension behind your finite organic individuality. Try to understand it; try to manifest it in your self and help others to manifest it. That is the science of human growth, development, and fulfilment.

Our own Upanisads, in the light of their depth-study of human nature and destiny, made the same prediction, ages ago, about the unfulfilment of man due to his spiritual insufficiencies; and this has become literally true of man in this otherwise amazing modern space-age (Svetasvatara Upanisad, VI.20):

Yada carmavat akasam
Vestayisyanti manavah;
Tada devam avijnaya
Duhkhasyanto bhavisyati.

'Men may (through their technical skill) roll up all space like a piece of leather; still there will be no end of sorrow for them without realizing the luminous one (within)'.

HRD means positive thinking and motivation which are directly linked with our attitude and perception to life. If our attitude is larger and, we are likely to remain positive and motivated. Greater is the expansion in our thinking, greater are the chances of permanence in our positivity and motivation. This will strengthen our HRD programmes.

HRD may use the wisdom of Vedas which can be helpful in establishing an important link with our ancient culture. The work can serve as a journey into the realm of our mind and consciousness. When a determined nation elaborately plans for its own development and progress, apart from its political plans and economic schemes, it must necessarily look for its own cultural genius in order to impart, mould and polish the character of the individuals. The nation-building work starts with the discovery of a mental poise and a physical dynamism in the young intelligent citizens.

Sankaracarya, while giving, in a very luminous passage in his commentary on the Katha Upanisad, an insight into this infinite spiritual energy resource in man, gives us also something like a calculus of the energy resources within every human being. In precise scientific terms, he tells us that the energy resources within every human being are organized in an ascending scale of susbtlety, immensity, and inwardness—Suksma, mahantasca, pratyagatma-bhutasca. Muscular energy is gross, nervous energy is subtler, and psychic energy is even more subtle.

Men and women, moved by lofty ideals of love and service, patriotism and human dedication, engage in untiring work entirely disproportionate to their physical, and even mental, food nourishments. Where do they get their energies from? Obviously, from the depth of their personalities.

The science of man in depth, the science of adhyatma-vidya, must therefore be imparted to children from an early age, so that they may increasingly take on themselves the responsibility to train themselves in character-efficiency and the humanistic impulses. They must be impressed with the truth that enormous energies, of ascending levels of susbtlety, immensity, and inwardness, lie asleep within them, and that muscle power and brain power are not the only forms of energy that they hold within themselves, or that they should educate themselves to manifest. Says the ancient and mighty epic of India, the Mahabharata (V.34, 42):

> Vidya-madodhana madah
> Trtiyo 'bhijanomadah;
> Ete mada avaliptanam
> Eta eva satam damah.

'Inebriation of knowledge, inebriation of wealth; and inebriation of genetic pedigree as the third; these are madas (inebriations) only for the unrefined or uncultured; but to the good and the righteous, these become dama (perfect digestion and discipline of the sensory energies).

The Gita describes the technique of converting all mada into dama, by the steady unfolding of one's inherent spiritual energy resources; and that technique is covered by the single word referred to above, namely, yoga. Be not merely a mechanical worker, be a creative worker, be a yogi, says the Gita (VI.46): tasmat yogi bhavarjuna—'therefore, be a yogi, O Arjuna.' Whoever you are, whatever be your field of work—farmer, industrial worker, administrator, politician, house-wife be a yogi, exhorts Sri Krsna. Combine your physical and mental energies with your inborn spiritual energy resources; and give that combined energy system a human orientation, and work for the good of all. That is the energy of character-efficiency, the best form of human energy.

God has given to man the greatest boon of discrimination. We should make use of it properly to make our life successful. Swami Ranganathananda rightly states that Dharma means truth and true Dharma means peace, tranquility and service. No true religion in the true sense of Dharma can permit disharmony or violence. This applies not only to those who are in government or business, but to all citizens. Venkataraman, Former President of India, rightly observes: Re-orientation of the attitude of administration can be brought about by promoting an appreciation of the need for ethical norms among the individuals who constitute the core of Public Administration. This has to be necessarily start on the very day a person launches on a public carrier. One has to maintain high standards of conduct both in public and personal life. A government servant, no doubt, needs privacy outside of his office but his private life cannot all together be segregated from his public image. His conduct in private directly or indirectly impinges on the performance of his public ability.

In short, when the modern world in its materialistic viewpoint strives to bring about a higher standard of living, by improving the world around man, the deep thinkers of the scriptures and the rational philosophers conclusively indicate that the happiness and glory of the world depend upon the standard of life that the individuals come to live. The Bhagawad Geeta not only indicates theories of the Hindu way of life but she reveals certain definite schemes by which every individual can work out his own self-improvement. The nation is constituted of individual citizens. They are most acceptable to the intelligent modern youth—as they are direct, simple, and easy-to-do exercises for the unfoldment of personality.[2]

Swami Chinmayananda has beautifully explained the need of unfolding the potentialities of human beings for natural development. In our modern society, for every successful man, we watch hundreds who are disappointed, dejected and broken down. As on a grinding stone, people get themselves crushed in the competition of the modern material world and its market-place. Yet all the spiritual literature of the world unanimously declares that this need not be the tragedy of the human race—if the individual members know the art of diligently using their own abilities and efficiencies.

A life organized for the discovery of the potentialities already existing within overselves, and the ordering of our behaviour so as to nurture and nourish them, is a life well spent. Herein our success depends upon the amount of transformation we can successfully bring about in our personality and character. The vital question is not how many talents each one of us has, but how much of our existing talents we can explore, develop and exploit. An individual may have many talents, and yet, he can be a miserable failure in life. That person is successful who makes a practical use of at least one great talent that he possesses.[3]

He who refuses to work with his limbs but sits brooding over the sense-objects of pleasure in his mind, he the deluded fool is called a hypocrite.

But who controlling the senses by the mind, unattached, employs his organs of action in Karma Yoga "service of all", he, O! Arjuna, indeed excels.

कर्मोन्द्रियाणि संयम्य य आसते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ।। (3-6)
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
यर्मेन्द्रियैः कर्मयोगससक्तः स विशिष्यते ।।

A man who has thus re-educated his values orders his sense activities by his re-adjusted mind and comes to live a calm life, a master of the outer world, no more tossed about by the fluctuating environments. Such a man must thereafter employ his organs of action of work with dedication for the Seva of the world around him.

You perform all obligatory actions; for action is any day superior to inaction. Even maintenance of your body in a healthy state is not possible if you live life of inactivity.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ।। (3-8)

Therefore, whatever be the field in which we are working toady, it becomes the work for us to polish our inner equipment. All work is noble, when we undertake it in the right spirit of selflessness and detachment.

The Creator (*Prajapati*) after having created mankind, together with the Yagna, said, "By this shall you create; this shall be the fulfiller of all your desires."

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्ययध्वमेष वोऽस्त्विष्टकामधुक् ।। (3-10)

The power of changing the world is in the hands of the community, though they may draw their inspiration to co-operate and act for its accomplishment from a single individual 'leader'. And they can exert this power only through selfless dedicated team-work . . . the "dynamism of togetherness" can change the world and inaugurate any progress conceived by man.

To clear this doubt, the Geeta continues, Cherish the Devas with the Yagna spirit and those Deva shall in turn cherish you; thus cherishing each other, you shall gain the highest good. These words are put into the mouth of the Creator—it is His command. When men in a community strive co-operatively, without ego and egocentric desires, the Cosmic Forces that constitute the environment, shall cherish them in turn. In short, when man works in the Yagna spirit, the outer circumstances must miraculously change their pattern to be conducive to the common will of the selfless community striving for the good of all.

देवाभावयतानेन ते देवा भावयन्तु वा ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।। (3-11)

Act efficiently whenever you work. Then you grow, and your community grows with you. Refuse to burden yourself with worries and anxieties for the results of actions, even while you are performing the action. Remember, the results of actions depend upon the very quality of your actions.[4]

नियमितमनसामुं त्वं स्वमात्मानमात्म -
न्ययमहमिति साक्षद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसार सिन्धुं
प्रतर भवकृतार्थो ब्रह्यरूपेण संस्थः ।।

(Vivekachoodamani, 136)

With a regulated mind and a purified intellect, realize your own Self while in this body. Identify yourself with It, and cross the shoreless ocean of Samsar, whose waves are births and deaths. Become blessed by getting firmly established in Brahman which is your own essence. In these verses, Sankara the poet and Sankara the philosopher revels together, each outshining the other.

A well-controlled (regulated) mind here indicates a purified mind, i.e. a mind which has withdrawn itself from its involvements with the material world having accomplished this through worship or meditation (upasana). A pure mind is one made relatively calm by meditation. It is to be remembered here that mind and intellect are the same. (Only in their functions do they differ.) Mental agitations veil the intellect. This veiling is called Maya, vasana, avidya, Causal-body, etc. They are all synonymous. Due to avidya, the intellect is not able to see the Truth clearly. When Truth is not apprehended, misapprehensions are generated by the unhealthy intellect. As a result of mental quietitude, when the intellect becomes bright, it is able to apprehend self.[5]

Let us now give the definitions as contained in management literature. Human mind is like a parachute, it works only when it is open. Nothing dies faster than a new idea in a closed mind. The success of any organization depends upon its dynamic and skilled personnel. HRD is like an Insurance policy, one has to keep the premium high. So choose a focus and pursue it with passion, perseverance and keep yourself abreast with the ever changing world. A value-based principled life supported by consistent hard work and dedication can help an individual to achieve his/her dreams. That is why HRD is the most essential ingredient of any efficiency and effectiveness.

Bharti Sharma in his Article, Perspectives on HRD Measures for Effective Governance in *IJPA*, July to Sept. 1998 has rightly stressed the need of HRD in achieving excellence in management. To Quote him:[6] A responsive administration to provide effective, efficient and good governance will remain in dream unless it has a motivated trained and developed work force in the form of public servants. An immediate need, therefore, is an appropriate HRD approach at the micro-level with an inbuilt system of training, career development, job enrichment and in the process attain quality governance. The government organizations and departments will have to replace the traditional power and authority culture and adopt an effective HRD system and strategy. In the changed context, the present form and practice of recruitment and personnel polices for civil service personnel may not be workable and effective. Systematic career planning from the entry stage, coupled with planned training and development programmes, will definitely ensure a satisfying growth for the employees in the government. In this context Human Resources development in the environment will assume an entirely different priority as it would emerge as the key factor for practice of good governance of the country.

Development is a life time process and it is natural that the administrators need to be periodically retold and revitalized. In the human context it can be defined as the process of acquisition of competencies. Direct change of administrative culture takes long social rather than short human or political time. For development administration, the most important objective is HRD and through which change in attitude and values is accomplished. Only through actions HRD expert can create tomorrow's real promise. It helps people to become great human beings.

Prem Saran in his article, "Right Brain Management: Need of the Hour" in *MIG*, July-Sept. 2000 defines HRD as: Human Resource Development has become the key area in Public Administration, and in Management generally since technology *per se* no longer grants sufficient competitive advantage in today's global world of accelerated dissemination of information and knowledge. People resources are, therefore to be optimally tapped for organizational excellence, and here again the over-emphasized life brain skills of analysis and logical manipulation are being found to be insufficient to meet the transformational needs generated by quickening change.[7]

L.P. Singh has given a beautiful definition of HRD. To quote him, HRD refers to be improvement in the capacities and capabilities of the personal in relation to the needs of that particular sector. It involves the creation of a climate in which the flower of human knowledge, skills, capabilities, creativity can bloom . . . Human Resources Development seek to provide a package of systems and processes through which these can be cultivated and enhanced among the people forming part of the network of roles in that sector.[8]

The Ancient Sanskrit Literature emphasize on perfection and not merely material advancement but adhering to values. Materialism is wonderful, no doubt, but it burdens man with endless anxiety and craving to possess more, to acquire and aggrandize and to indulge with slavish attachment. This is natural for man seeks his fulfilment and happiness only in thoughtless intemperance, in toiling for and reaching the temporary gratification of his physical passions, mental urges, and intellectual hungers. Is it not a fact that, in recent times, more people are killed by worry than by work. Man in his present misconceived civilization has learned to waste himself and his precious time in the inevitable trifles and tensions that beset his life. But to the attentive and the vigilant, life is a glorious opportunity with possibilities to reach the perfection of civilization.[9]

D.M. Nanjundappa in his article, "Management by Values" rightly stresses that work in life becomes worship if it is in the service of the nation, poor, hungry and the helpless and not for self. The Vedantic human orientation finds an inspiring expression that inevitably raises the quality of life. To quote Vivekanand Swamiji's observation, "This life is short, the vanities of the world are transient but they alone live who live for others. The rest are more dead than alive."[10]

ATTRIBUTES AND SCOPE OF HRD IN ANCIENT LITERATURE

In Ancient Sanskrit Literature, the scope of HRD is very wide as the HRD is the pivot around which all activities revolve. We can practically say that the ancient Sanskrit scriptures devote the major portion of their work on the development of human beings. We may keep in mind that HRD in Ancient Sanskrit Literature is:

(a) Qualitative in Nature

Not based on materialism but based on ideal qualities and avoidance of negative qualities to make human being perfect.

(b) Wider in Scope (Comprehensive)

Ancient Sanskrit Literature scriptures not only concentrate on professional qualities which are a must but these are quality ethical and moral virtues essential for any undertaking.

(c) Wide Coverage

Ancient Sanskrit Literature covers not only the employees in an organization but also the people so that there may not be conflict rather there should be co-operation. We can learn this from our scripture.

(d) Discourages Legal Conflicts

Ancient Sanskrit Literature does not commemorate any legal dispute between employer and employees and the organization and the people as all are supposed to be developed along the right path. It rather promotes love.

(e) Enjoyment of Life Subject to Dharma

Ancient Sanskrit Literature provides not only for spiritual attainments but allows all to earn Artha and enjoy Karma subject to Dharma to avoid over indulgence. Commenting on Sloka 12 of Chapter III of Bhagavad Gita Swami Chinmayananda explains as to why most of the people forget Dharma and lead an ordinary life.

काडक्षन्त: कर्मणां सिद्धिं यजन्त इह देवता: ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ।।12।।

They who long for satisfaction from actions in this world, make sacrifices to the gods; because satisfaction is quickly obtained from actions in the world of objects.

If the Atmic-force guides us on both, the path of good and on the path of evil then how is it that in this world of ours we see but a rare few who are honestly trying to travel the path of righteousness, while the majority are pursuing the road of evil. This question must necessarily come to the mind of all intelligent students, and Lord Kishna is answering this possible query. He says, whether the mind wants to pursue an extrovert life, or live the introvert joys, it can do so only by borrowing its capacity and capability from the omnipotency of the Atman; but the mind ever chooses an extrovert career, in stinking sensuality, because it is easy to gain cheap pleasures by satisfying the sensuous tickling of nerve tips.

This is the cause for sensuality in the world, and Krishna explains why a majority of us, in spite of our best-efforts, live a life of animal passions: because success resulting from action is quickly attained in the human world.[11]

(f) Encourages Dynamism to Progress on Right Path

ये यथा मां प्रपद्यन्ते तांस्तथैव भजामयहम् ।
मम वर्त्मानुवर्तन्ते मनुष्या: पार्थ सर्वश: ।। ।। ।।

In whatever way men approach me, even so do I reward them; my path do men trend in all ways, O son of Pritha

Commenting on this Swami Chinmayananda explains this: Attachment and aversion are not the weaknesses of the Lord. He is a mass of dynamism, the source of all activities and achievements. We are given the equipment through which we can as we like invoke this infinite mind. If we rightly invoke and carefully use the equipments, as a reward for our intelligent self-application, we can reach the goal of our activities. If we misuse them, the very same divine force can be the cause of our utter disaster.

The fuel strength in the petrol can be converted into horse power through the mechanism under the bonnet. We can invoke the horse power to reach our destination, or we can easily dump ourselves into a mass of twisted bones. These accidents are caused by the carelessness of the driver, although the strength and power with which the car dashes down the embankment of the road is, no doubt, supplied by the same petrol. But the strength in the petrol had no attachment for those whom it guided home safe. Nor can we say that it had a hatred for those whom it wrecked. With neither attachment nor hatred, the petrol gives its power when invoked through the mechanism of the engine, and how to make use of the power depends upon us and our wisdom in employing it.[12]

(g) Self-development through Right Action and Avoidance of Wrong Action

Ancient Sanskrit Literature provides for right action which can lead to self-development and realisation of goals of life. To quote Sloka 17 of Chapter IX of Bhagavad Gita:

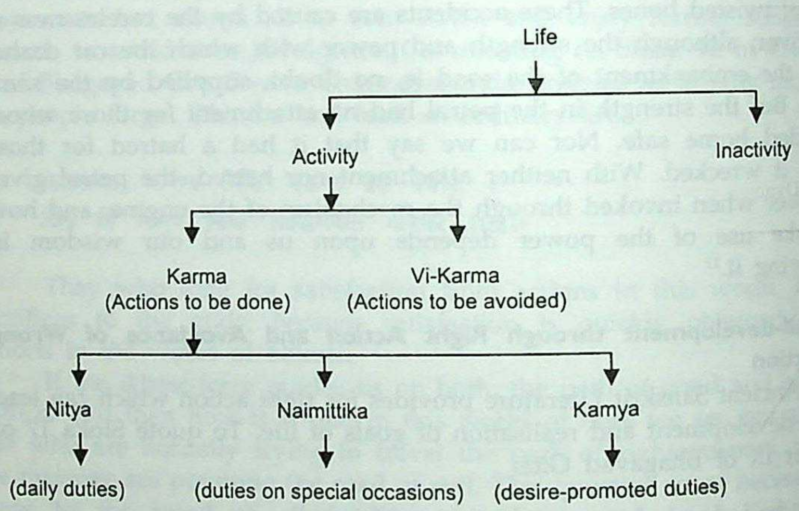
कर्मणो हापि बोद्धव्यं बोद्धव्यं च विकर्मण: ।
अकर्मण्च्श्र बोद्धव्यं गहना कर्मणो गति: ।। 17 ।।

For verily the true nature of right action should be known; also that of forbidden or unlawful action and of inaction; imponderable is the natural path of action.

Life is constituted of moments of activity and moments of inactivity. Through inactivity, neither progress nor deterioration is ever possible. Deep sleep or periods of complete cessation in existence are intervals of total holidaying from life, and they can neither make nor mar the individual's progress in his evolution.

Periods of activity create man. This creative period depends upon what type of activity we venture upon. According to the ancient seers, activities can be of two types, constructive or destructive. Constructive activities which contribute towards the evolution of the individual are termed here as Karma. Destructive activities are those that are totally condemned by the Sastras, because they tend to devolve the individual, and those are termed in our text books as Vikarma. The constructive activities (karma) can be of three kinds: Nitya—constant duties, Naimittika—special duties on special occasions, and Kamya—work purposeful and self-determined for winning a desirable result or reward.

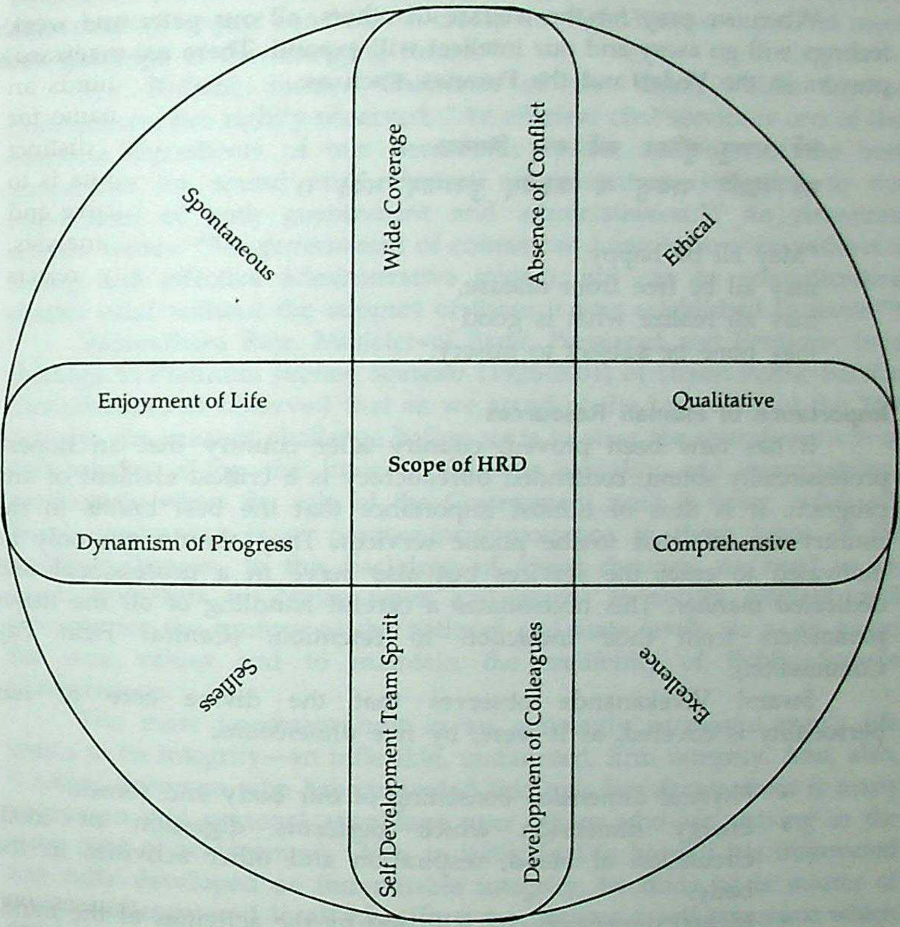
Built upon the ancient Vedic doctrine, Krishna here expounds an elaborate theory of self-development. He say that life is but a name for continuous activities. These activities can fall within two distinct classifications as Karma and Vikarma. Lord Krisha advice to Arjuna is to avoid the forbidden actions (Vikarma) and to pursue the constructive and creative activities of self-development (Karma). In this scientific analysis, without any formality, or mental reservation, Krishna totally rejects inactivity (A-karma).[13]



We can thus say that Ancient Sanskrit Literature focusses on development of persons so that they can make life at home, at work place and socially meaningful and peaceful.

It may be interesting to observe not entirely new to India. Gandhiji's concept of oceanic circle is laying its emphasis on the individual. As per this theory, life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose center will be individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals never aggressive in their arrogance but ever humble sharing the majesty of the economic circle of which they are integral units. Therefore, the outermost circumferences will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it.[14]

FIG. 4.2


Spontaneous
Wide Coverage
Absence of Conflict
Ethical
Enjoyment of Life
Qualitative
Scope of HRD
Dynamism of Progress
Comprehensive
Selfless
Self Development Team Spirit
Development of Colleagues
Excellence

Nature of Human Resource Development

The current literature on human resource development maintains that HRD is an art and not a science as it is very difficult to predict human behaviour. Human beings change from time to time. However, in Ancient Sanskrit Literature, HRD is a science as it lays down definite principles based on thousands years of research which if acted upon can lead to the development of human beings and realize cherished goals. Majority of them do not follow these principles and hanker after petty things causing a low quality profile and deviating from cherished goal. Therefore, it is essential for those who are engaged in teaching and studying HRD principles to possess all these qualities (knowledge) and then implement them. This would be a great service to the family, organization and society at large—international brotherhood. There will not be a divide between developed and developing countries as all of them would be following Dharma leading to peace and development on this earth. This Vedic benediction would come true.

When we pray for the welfare of others, all our petty and selfish feelings will go away and our intellect will expand. There are many such prayers in the Vedas and the Puranas, such as:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत् ।।

"May all be happy,
may all be free from disease,
may all realize what is good
may none be subject to misery."

Importance of Human Resources

It has now been proved, country after country that an honest, professionally sound, contended bureaucracy is a critical element of any program. It is thus of utmost importance that the best brains in the country are attracted to the public services. They should not only be motivated to enter the services but also serve in a professional and dedicated manner. This necessitates a careful handling of all the major parameters from their induction to retention. (Central Fifth Pay Commission).

Swami Vivekananda observes that the divine core of our personality is covered, as it were, by five dimensions:

- Physical dimension consisting of our body and senses.
- Energy dimension which performs digestion of food, circulation of blood, respiration and other activities in the body.
- Mental dimension characterized by the activities of the mind, like, thinking, feeling and emotions, etc.
- Intellectual dimension characterized by the determinative faculty in a person. This is also the seat of discrimination and will power.
- Blissful dimension experienced as bliss during deep sleep.

Each succeeding dimension is subtler than the preceding one and pervades it.

In the present day world, we find an increasing relevance of the statement made by Dr. Radhakrishnan, when he observed that the mind that invented the atom bomb was more powerful than the bomb itself. Every letter can be made into a mantra. Every root has a medicinal value. Every person has some competence and making him realize his potential is the HR manager's challenge. Unfortunately, the yojakas, the visionaries, the leaders, the organizers or managers who can make these things happen, are rare. Can we, at the end of our efforts, come up with techniques/methods by which such managers can be multiplied so that their positive impact can help to create the right human capital to meet the challenge of the emerging future.

Mr. Kidwai, former Chairman of the Union Public Service Commission, has rightly observed, "An efficient civil service is one of the essential ingredients of our democratic system and one of the best guarantees for sound and effective administration. Referring to the importance of both government and administration,"[15] an American scholar writes: "No government of course can hope to survive without a strong and effective administrative system; nor can an administrative system exist without the support of those it was established to serve."[16]

Vasundhara Raje, Minister of State, Personnel and Pensions, in a message to Platinum Jubilee *Souvenir* (1926-2001) of Union Public Service Commission has observed that as we stand at the beginning of the 21st century, the greatest challenge before us is to steer the overall growth in the country along the lines of fairness, equality and sustainability, particularly when the role of the Government itself is being redefined. Good governance is of paramount importance in these times of far reaching changes. In this backdrop of major changes, we need to re-orient ourselves to devise ways and means to secure efficient civil servants for the country at the national and state levels, so as to guard the core values and to maintain the credibility of Public Service Commissions.

The most important trait in an eminently successful man's life seems to be integrity—an inflexible, undaunted, firm integrity. And, also, it seems everyone who has cultivated this trait has drawn from it many an unseen and personal advantage over others who are striving in the same field of achievement. Once an individual in himself has discovered and fully developed an indomitable integrity, he finds he is master of every challenge, and in all his efforts we observe a self-assurance which is both captivating and rewarding.[17]

A nation is built by the individuals comprising it. When each individual in the society or nation puts forth his effort in the direction indicated in the scriptures and reconstitutes his personality, then that society or nation grows dynamically, permeating peace and glory to one and all. Let us therefore, awake, arise and rebuild our nation and ourselves.[18]

Our Ancient Sanskrit Literature emphasizes to take one's work as Dharma (righteousness). The highest and noblest type of an individual working in the world is known as the man of achievement (Yogi). Such men work, neither for the sake of wages, nor for success. They are not after mere sensual pleasures, nor do they aspire to reform the world; they dedicatedly perform their obligatory duties finding pace and fulfilment in their very activity. Their fulfilment consists in doing their duties to the best of their ability without claiming any rights and they are totally unmindful of whether the society commends or condemns their actions.

This is the need of the hour in our country. We have irretrievably entered an era of industry and the younger generation is being geared to a life of speed and spendthrift production. At this juncture, labour can be chastened only when the workers have a philosophy of work. Without this philosophy, the best in each of us can never be brought out and poured into our productive work. The earlier we give them an uplifting philosophy of work the sooner we shall find them ready to bring into their fields of work the subtler powers of integrity, loyalty and efficiency. The value of work is judged, not by its quantum but by the quality and texture thereof. The quality of action depends upon the ideals which guide and inspire an individual working in the world. The loftier and nobler the ideals, the greater will be the beauty of his actions and efficiency. All mighty men of superhuman achievements have, inspired by such ideals, done wonderfully great and noble work in the world and the fruits of their actions are enjoyed by generations which follow them.

In the present world man is found wanting in definite ideals for channelising his activities. He works with him to take to better and brighter actions. He experiences monotony in any work undertaken by him, whether he be a clerk in the secretariat or a manager of an organization. He is fatigued no sooner than he reaches his office and commences his work; and by evening he has hardly any energy left to reach his home. In such a state of affairs, his work becomes worthless and he becomes a burden upon the society.[19]

Significance of Human Resource Development

Significance Human Resource Development can be defined as the body of knowledge possessed by the population and its capacity to use this knowledge effectively. Human resource development as a separate branch of study in social sciences, has gained prominence with the publication of the First United Nations Development Programme (UNDP) report on Human Development in 1990. UNDPs definition of human development is, "it is the process of enlarging the range of people's choices, increasing their opportunities for education, health care, income and employment and covering the full range of human choices from a sound physical environment and economic and political freedom."

Human resource is a vital nature resource. Desirable changes in human resources can bring about socio-economic growth and development. Formal and Informal education plays a vital role in human resource development. Extension education should be problem-oriented, need-based and location-oriented; then only it can bring about desirable changes in human behaviour and develop the knowledge and the attitude to accept innovation and skill to adopt it. Information, training and wide publicity on matters relating to human resource development should be emphasized in all sectors in an organized manner for the prosperity of the country.[20]

Swami Chinmayananda rightly sums up the goal of HRD: To have a great ideal, a high motive, a gracious goal, is to bring a rhythm and purpose to life. Even in the world we find that a man of ambition, of a definite political goal, of a great scientific, literary or artistic vision has neither the time nor the urge for the idle life of dissipation. One who is fired by his deep devotion to the self can have no fascination for sensuous pleasures and worldly preoccupations. He pursues the self alone (मामेव ये प्रपद्यनते) and does, indeed, transcend the mind (मायामेतां तरन्ति ते).[21]

Thought is a force, and when properly harnessed it can be a power of invincible strength. Thoughts arise in the mind constantly and trickle out into the world around. This is tragic waste of the personality vitality. By conscious effort we can train the mind-force to flow into chosen channels where it can be an irresistible power to acquire and to achieve. Scientists, thinkers, philosophers, poets, musicians, painters—whoever achieved great things in the world declare that the divine vitality and power of the human mind is trained and disciplined for great achievements.

Lord Krishna asserted, the seeker who dies remembering me shall certainly attain my being; there is no doubt about it. No such commandment is acceptable to the Aryan intellect. Krishna knows the independent questioning nature of Arjuna and so explains how man's thought-force becomes a creative power in him. He says, remembering whatever object one leaves the body in the end, he attains to that object along because of his constant thought of that object.[22]

यं यं वापि स्मरन्भावे त्यजत्यजन्ते कलेवरम् ।
वे तमेरैति कौन्तेय सया सद्भाव भवतिः ॥

8/6 Bhagavad Gita

Dynamic and growth-oriented organizations do require HRD to succeed in a fast changing environment. Organisations flourish only through the efforts and competencies of their human resources. Personnel policies of the organizations do provide the morale and motivation of employees high, but these efforts are not enough to make the organization dynamic and take it in new directions. Employee capabilities must continuously be acquired, sharpened and used. When employees use their initiative, take risk, experiment, innovate, and make things happen, the organization may be said to have a good culture.[23]

HRD is not an activity carried out in an isolated environment. It basically aims at developing the individual for his own growth. In turn he also contributes to the fulfilment of the company objective. Therefore, the HRD does not keep the individual from his normal area of activities. It goes towards him placed in the very context of life at his work-place, home and society.[24]

The basic objects of HRD in administration can be as under:

1. to equip the civil servant with precision and clarity in transaction of business;
2. to attune the civil servant to new tasks which he will be called upon to perform in a changing world;
3. to develop resistance to the danger of becoming mechanized by visualizing what he is doing in wider setting and by preserving his own educational development;
4. to develop his capacity for higher work and greater responsibility;
5. to develop and maintain staff morale, particularly because large number of people have to deal with tasks of a routine nature;
6. to inculcate right attitude towards the public, never forgetting that the civil servant is the servant and not the master of the community; and
7. to sustain the human touch not only in direct personal contact with the public but also in handling correspondence which demands a proper sense of urgency and due consideration of the man at the other end.[25]

Human Resource is considered to be a newly emerging concept. Development of human is a specialized function and is one of the fundamental operative function of personnel administration. In the development and growth of human lies the nations growth and progress. It is very true that productivity is associated markedly with the nature of human resources and their total environment consisting of interrelated, interdependent and inter-acting economic and non-economic factors. Thus, the significance of human resources can be examined from at least two stand points—economic and non-economic. Obviously, majority of problems in organizational settings are human and social rather than physical, technical or economic.[26]

Man himself is the central theme. He is the end. He is more valuable than any possession in the universe. He must be salvaged, augmented and liberated in his own being. The way is to build character. What you want is character, strengthening of the will. Continue to exercise your will and it will take you higher. This will is almighty. It is character that can cleave through adamantine walls of difficulties.

About ethical or approved conduct Apastamba Dharma Sutra (22.14) enjoins: Absence of anger, elation, indignation, avarice, delusion, vanity and enmity; speaking truth; moderation in eating; refraining from exposing other's weak points; freedom from jealousy; sharing one's good things with others, sacrifice; straightforwardness; gentleness; quietitude; self-control; friendliness with all beings; absence of cruelty;

contentment—these form the approved conduct for men of all stations of life. By observing them duly one becomes universally benevolent.[27]

Solution to the problem of work ethics does not lie merely in spelling out in impressive codes of conduct. Let us not forget Swami Vivekananda's warning that man cannot be made moral by an act of parliament. The only way to change a man for the better is through imparting, man-making education, i.e. education by which character is formed, strength of mind is increased and by which one can stand on one's own feet and not merely collect some degrees.

Other Indian approaches for improving work ethics are:

(a) Employer should love his employees. Loving does not mean refraining from punishing the guilty, inefficient and corrupt employees.
(b) To cultivate the attitude of sport or Lila towards work.
(c) Inculcating among employees shifting mindset from taking to giving modes. We always look at what I am getting benefits from the organization. We forget what we have to contribute. Change our attitude from beggar's mode to achiever's mode.
(d) To work like a master and not like a slave. Swami Vivekananda further emphasizes that 99% of us work like slave and this results in misery. It is all selfish work as an act of love and freedom, which can bring about a revolution in one's attitude towards work ethic. It is a case of tiger cubs believing themselves as to be lambs. How we can contribute as leader in work if we degenerate as slaves?
(e) Renunciation and service are twin ideals rest will take care of itself (Gita).[28]

Organization can create strong work culture through appropriate systems as well as rewards and penalties. For example, in same building there are offices of private companies, government offices and public sector undertaking. Government work culture is highly undisciplined—people come to work at will, stay away from work. Productivity is poor. Parks around building are full with employees playing cards. On the other hand, if same person joins private employer, he puts in greater efforts. It is ethos of government that is at fault. Number of holidays in government offices are numerous. If work discipline in terms of time and staying at work place becomes mandatory and subject of penalties for non-compliance, we will quickly change culture. Top persons in organizations have to set examples.

Further, commitment accountability and taking responsibility can be inculcated through various practices such a role clarity, performance evaluations to be objective, etc. for creating organization discipline. Protecting the organization from loose talk comes as a result of pride in the organization. This pride can be inculcated through good internal communications, such as to fully inform employees about company programmes. Work ethics can be created and nurtured among employees. Managerial action is required to achieve it.

Involvement of employees so that work is kept challenging more satisfying and rewarding for individuals. It is productive.

Developing an Attitude in Work: It is relevant here to quote S.K. Chakraborty[29] that broadly, it is possible to develop an attitude in work situations on the following lines:

- I am blessed in this situation because, compared to millions of unemployed and underemployed, I have the opportunity of working in this position and enjoying relatively greater benefits and a better working environment.
- For whatever the organization has given me and done for me, I am grateful, and whatever I do in return can never adequately compensate for them.
- While it is my duty to help my subordinates and peers in enabling them to do their best for the overall welfare of the organization, it is not my business to sit in judgement over their actions, nor to take on the responsibility of reforming them to conform to what I think is right.
- The Law of Karma ensures a perfect balance between what I give to others and what I receive from them, no matter whether it is a mere thought/action/attitude, favourable or unfavourable, material or non-material. So, there is no reason for me either to feel depressed when PTE do not respond favourably to what I have done, or feel elated when my expectations come true.
- All those who work with me are essentially different forms of my own true Self and, therefore, I cannot injure others without in effect injuring my own Self, nor can I help them without in effect helping myself.
- If another person shows a negative attitude towards me, the real cause for that lies in myself and not in that person. It is infinitely more fruitful to undergo introspection to find and root out the negative attitude in my conduct.
- If I discharge my duties properly, my rights will automatically be fulfilled, sooner or later. It is the divine law. It is the law of Karma. It is the time-tested and confirmed theory of retribution and reward.[30]

On the tradition plane, work is referred to as God and coupled with the theory of Karma. Here are two basic traditional dicta against which an indigenous work ethic can be built up. We have also to endeavour to develop the ethic, whereby the physical job has to be elevated event to spiritual levels, so that its true importance as a productive endeavour on which one's livelihood is dependent and which not only benefits the employee and his family but the wider society, and the nation is recognised. HRD should cultivate this type of work ethics.

LIMITATION OF HRD

Inspite of the availability of Ancient Sanskrit Literature in abundance, as well as a large number of Sanskrit Institutions in HRD activities, a large number of HRD departments in Business departments, the quality of human resource is not high as described in this chapter. Why is it so that in this land where abundance literature is available the quality of human beings is not excellent (Refer to chapter on Excellence). We discuss here few problems which need the attention of institutions engaged in HRD:

1. Lack of Clear-cut Goals of HRD

Teachers in HRD are not clear about the goals of HRD. They are teaching them narrow concepts based on temporary results.

2. Lack of Emphasis on Means

HRD teachers and experts both in India and abroad are keen to develop means for temporary gains and not of permanent benefit causing imbalance in society

3. Materialism Engulfing the Values

Human beings have a craze for material comforts without any interest in values causing tensions and stresses and making life miserable. (Refer chapter on Stress Management)

4. Rating of Students in MBA done on the Basis of Pay Packets

Students who get great package of money are rated high without weighing other qualities of character. Such persons create an atmosphere of dis-satisfaction for others. Education should not be valued in money.

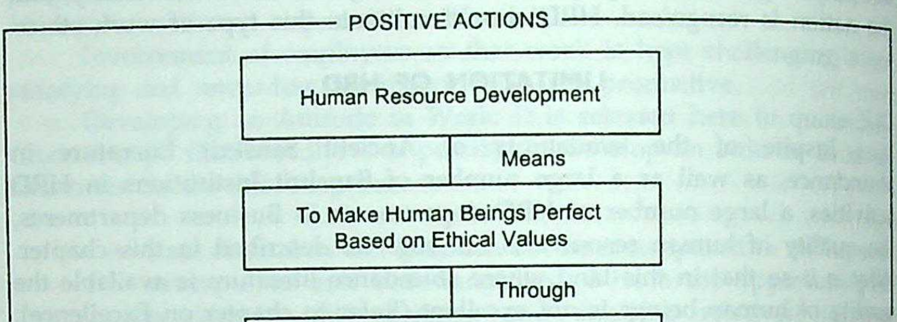
5. Contents of HRD not Relevant to Real Values

The contents of HRD is only in the nature of providing information based on foreign authors. The Indian teachers feel below their dignity to consult and recommend literature based on Ancient Sanskrit which is only a real source.

6. HRD Based on Self-Interest

What is the basic principle that binds people together and forges bonds of amity between individuals in different units like the family, an organization or the society. It involves the curbing of selfishness, a readiness to subordinate ones ego to the sense of ones own rights and privileges. The basic spirit that is needed is faith in God. One may own

CHART 4.3


POSITIVE ACTIONS
Human Resource Development
Means
To Make Human Beings Perfect Based on Ethical Values
Through
Right Knowledge, Attitudes and Perception, Gained through Intellect
To ensure
Change of Potential Energy into Kinetic Energy
For
Service to Humanity
Leading to
One World Based on Equity and Justice
POSITIVE RESULTS
ETHICAL VALUE
MORAL CONDUCT

or disown belief in God. But by getting rid of selfishness, false prestige and pride and by performing one's duty patiently with the desire of pleasing the Supreme ruler of the world, one can attain peace of mind, one can worry and fear. In the enthusiasm of performing the worldly duties, in the rush of fulfilling the innumerable wants in life, man should always ask himself whether he is taking the right step. One must think well before taking any step and see whether it is moral or not.[31]

7. Self-Development through Spiritual Strength Lacking

Even during the last century Swami Vivekananda had issued the following warning, "All political and social system and organizations basically depend upon the goodness of man. Men cannot be made virtuous by an Act of Parliament. It can not be taken for granted that if the Parliament enacts good legislation a nation becomes automatically strong. But if the people of a country become good and great, that country becomes automatically good and great. Of all forms of wealth in the world man is the most valuable.

So every improvement in India requires first of all socialistic or political ideas, first deluge the land with spiritual ideas. The first work that demands our attention is that the most wonderful truths confined in our Upanisads, in our scriptures, in our Puranas must be brought out from the books, brought out from the forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land . . . .

The secret of achieving national spirit in our country lies in regaining our spiritual strength, which seem to have been lost. If we have to lift ourselves up, we should stop quarrelling among ourselves. Keep the motto before you—elevation of the masses without injuring their religion.[32]

8. Action must Produce its Result

Positive result for positive action, negative result for negative action—all the teachers, gurus must imbibe in their students an urge for right action.

To quote Sloka 14 Chapter V of Geeta:

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions? But it is Nature that acts.

In the ritualistic portion of the Vedas, God is the Supreme Intelligence, ever dynamic and potent, who observes and watches over all our actions, and who, with perfect justice dispenses to each his reward for all his action.[33]

9. Faith Based on Right Intellect not Understood Properly. It has been Rightly said that Faith Begets Faith

Persons without faith in this Dharma (the Divine Self), O Parantapa, without attaining Me, return to the path of rebirth, fraught with death.

अच्श्र धानो: पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवत्वर्त्मनि ।। 3।।

We may conclude with Sloka 4 of Chapter XVI

दम्भो दर्पोऽभिमानच्श्र क्रोध: पारुष्यमेव च ।
अज्ञांन चाभिजातस्य पार्थ संपदमासुरीम् ।। 4।।

Hypocrisy, arrogance and self-conceit, anger, and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac Estate.[34]

Such arrogance, self-conceit, wrath and insolence—arise from his own self-delusions (ajnanam). He knows not himself, that he is ignorant of the scheme of the world around him and consequently, he is blind to the right relationship that he should maintain with the world around him. In short, he is extremely ego-centric and he expects the world to be what he wants it to be and in his delusion, he supplies a mad blue-print prescribing how the world of healthy beings is to behave and act in his field of actions. This ignorance of oneself and one's relationship with the things and beings around is the secret cause that generally forces one to revolt against the environments and act quixotically.

The dark features of the ugly personalities in the world were never before so strikingly brought within the embrace of a simple stanza. All the satanic forces that can ever come to express in the bosom of man have been brought together under some all comprehensive types of devilishness, as indicated here. To know them would be a sufficient warning of what we must avoid and what all traits, in us we must carefully weed out from our mental composition, so that the greater energy that is available to a well-developed man, may without any obstruction, flow out of our bosom.[35]

In the perfect Science of Vedanta, though Sraddha also implies "faith" in the Tagorean sense of the term, it is not built upon the mistyva pours of emotionalism, but upon the solid beams of intellectual understanding and perfect awareness of the logic of thought behind the theory. Sankara defines Sraddha as the moulding of the life and living on the basis of right intellectual comprehension of what the scripture indicates and the teachers explain. It is the enduring faith that lifts us to realms beyond the reach of the mind and intellect, and helps to carve out of the Mortal and the Finite, the Immortal and the Infinite.

> Faith is the bird
> That feels the light
> And sings when
> The dawn is still dark.
>
> —*Tagore*

Swami Lokeswarananda has rightly said the following words about human beings which should be followed by those who administer personal engaged in administration: Man has to remind himself that he has infinite power within himself. He can not only do whatever he wants to do, he can also be whatever he wants to be. It is a question of how madly he wants to be whatever he wants to be. A saint is a saint because he willed to be one. Whether one is trying to do something, or be something, one must take full control of oneself, and not merely be a piece of drift-wood in the sea of life. In brief, one must will to live in a manner one likes best, live for oneself and for others, for a better world where one is at one's best.[36]

Prof. D.P. Maini in his book, "the Indian Values" Institute of Indian Culture, Chandigarh suggests the following qualities of personnel in Government to achieve good governance.

Knowledge, devotion and action are accepted as steps of Dharma which human beings follow in right proportion according to their nature, interest and convenience. Devotion based upon knowledge is accepted as sublime value of life. To check devotion from becoming a blind faith is the base of knowledge. We cannot sit inactive in such circumstances. Diligent involvement in this is necessary. The combination of three-knowledge, devotion and action—produces a salutary effect. Proportion of this combination can change from time to time but not the aim which is emancipation. Emancipation is of many kinds and has got many expositions. Such as, emancipation from worldly sufferings and unity of God and soul. The aim of Indian life is accepted Righteousness—"DHARMA", worldly prosperity—"ARTHA", worldly enjoyment—KAMA and Emancipation—"MOKSHA." Dharma is supreme and is the foundation of the rest of three. It is Dharma which regulates the discriminative faculty. Wordly prosperity and worldly enjoyment are an attachment of life while righteousness and emancipation form detachment from it.

CONCLUSION

The critical role of the State in the delivery of public goods and services can be realized only through an efficient, effective and responsive administration delivering quality public service. Measures for administrative reforms have, therefore, acquired an urgency as the framework for an effective administration capable of quality service needs to be sensitively achieved. High quality and effective public services are a vital part of a modern state as people are entitled to expect that services which are often central to their lives, should be responsive, sensitive to their needs, easy to use, flexible and efficient.

We are now on the threshold of the twenty-first century. In the new millennium, above all, the government would need to re-invent itself to become citizen-centric and citizen-friendly. It would need to limit its role to core functions such as security, law and order, social services, creation of infrastructure and macro-economic management. Greater delegation and decentralization of authority and responsibilities would need to be introduced at all levels. A combination of Citizens' Charters and the Right to Information would ensure greater accountability in the administrative systems. The process of consultation with the participation of citizens in decision-making would gradually become more pronounced in order to ensure accountability. At the same time, good citizenry would also need to be emphasized for all round development of the society. Besides enjoying their rights, the citizens would need to behave responsibility and perform their duties to the state. Clearly defined ethical standards would also need to be adopted by the civil servants as well as politicians. In order to achieve all this, innovative use of information technology would be critical.

Transparency and peoples' participation in regulatory and developmental administration is very crucial not only in bridging the gap between the administration and the public but also in nation-building by way of reducing the corruption and complaints against the system. Further it helps the people to understand the limitation of the administration at different levels.

The Human Resource Development in Ancient Sanskrit Literature is to teach the human beings especially those in strategic positions that enjoyment of life consists in achievement and not material possessions through corrupt practices.

Swami Ranganathananda observes that the preamble of the UNESCO is part of a political document; but it is a political document that contains, for the first time, a spiritual message when it proclaims:

Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.

If you want to evolve a healthy society, the inner man must be fully nourished, fully strengthened, and fully stabilized emotionally. Only then will he project a pattern of excellence all around him. Today, many people in India, holding power and authority, are spiritually weak and ill-nourished; they consequently throw out of themselves only hatred, violence, selfishness, and corruption; they become tempted, corrupted, and fall down at the touch of even a mild breeze of temptation. The result is chaos and confusion everywhere. That is why this science of man in depth, this adhyatma-vidya, holds the key to all healthy national development in our country. The energy resources which that science and technique will make available for our people will help them to digest and assimilate all other energy resources, like knowledge, power, wealth and position, now being increasingly made available to our people through physical science and technology and our socio-economic development programmes. That is the only way to make economic development subserve all round human development, instead of becoming toxic to the human system and ending up in digesting him! Such a result, as observed by the eighteenth-century English poet, Oliver Goldsmith, will be a national tragedy for us today:

> Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay!

We have to ask: Why should men decay when wealth accumulate? And the clear answer comes: because wealth digests spiritually weak man instead of man digesting wealth; and that latter digestion is a spiritual digestion similar to man's physical body digesting the food ingested and gaining growth and strength thereby. This is the finest and sweetest fruit of all true education—sa vidya ya vimuktye—that is knowledge which liberates, which gives freedom; and freedom is a spiritual value. And our nation will be marching in the direction of true human progress, says Vedanta, when millions of our people will experience this value of spiritual freedom in this very life and not as a post-morterm promise.[37]

So, only Ancient Sanskrit Literature through HRD can create positive attitude by which people in Government at top level enjoy work and service to people and not indulge in corruption.

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CHAPTER 5

HUMAN VALUES AND EDUCATION

> Our power of life lies in thoughts. Thought is the secret key of our mental software. Human Resource Development should take us from negative thoughts (darkness) to positive thought (light), from Untruth to Truth, from Immortality to Mortality.
>
> —*Ministry of HRD*

> The first and foremost requirement of Human Resource Development is to make staff fit physically, mentally, socially and spiritually. If there is any problem in these areas, there is bound to be problem in the realm of Human Resources.
> "Devoid of Sathya, Dharma, Santhi, Prema and Ahimsa."
> All Education is a zero.
> Bereft of Sathya, Dharma, Santhi, Prema and Ahimsa
> The value of all meritorious deeds is a zero.
>
> —*Ministry of HRD*

5
CHAPTER

Human Values and Education

Higher education institutes today are engulfed by materialistic values. Teachers have become salesmen while the students indulge in indiscipline, take drugs, alcohol, and smoking. This scene has emerged as teachers in higher education do not take interest in the development of the personality of the youth. (See Chart 5.1)

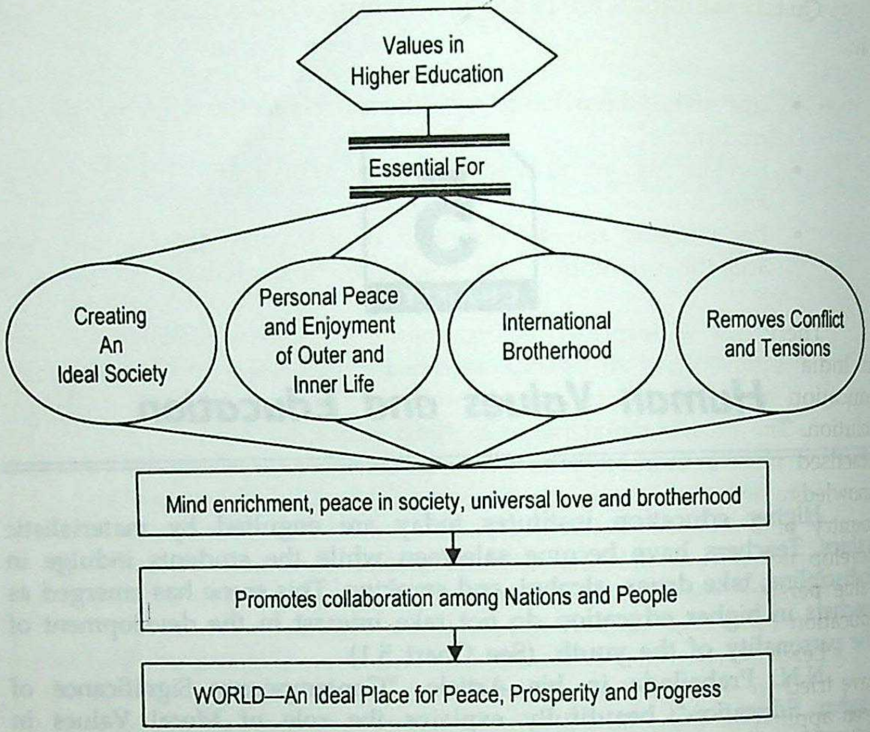
N.N. Prahallada in his Article, "Contemporary Significance of Higher Education" beautifully explains the role of Moral Values in Education. To quote him, "Indian Culture is rooted deeply in her spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfil its function of endowing the students with a vision to life and by and with ideals to work for, therefore indifference to the cherished goals of democracy, socialism, humanism and secularism, it is very essential that our education system should evolve a new positive morality which could effectively be built into the school, undergraduate/Post-graduate curriculum.

Moral education involves social education but extends beyond it in so far as it covers the way the individual deals with his own powers and potentialities as well how he behaves in his relationship with other people and the community at large. It is as much concerned with striving for personal wholeness as with generating a responsible attitude towards others and an understanding of right and wrong behaviour.

Background papers New Delhi Conference on Dialogue among civilizations "Quest for New Perspectives" held on July 9-10, 2003, Vigyan Bhavan, New Delhi spells out the need for values in higher education. To quote:

Humankind is passing today through an acute crisis, and the reason behind this crisis is a disequilibrium between the progress that has been registered in recent times in the externalities of life and the

CHART 5.1


Values in Higher Education
Essential For
Creating An Ideal Society
Personal Peace and Enjoyment of Outer and Inner Life
International Brotherhood
Removes Conflict and Tensions
Mind enrichment, peace in society, universal love and brotherhood
Promotes collaboration among Nations and People
WORLD—An Ideal Place for Peace, Prosperity and Progress

progress or lack of progress in the inner realms of life. The human mind has achieved an enormous development in the building of a structure of hugeness and complexity. On the other hand, the contemporary human being has not developed enough spiritual and moral capacity to manage the hugeness of structure and its complexity. Inwardly, man has remained too small to utilize and manage the complex political, social, administrative, economic and cultural machinery. The world has become global, but man has not developed yet the required global consciousness. It is this disequalibrium, which is reflected in the great challenges that the contemporary civilizations of the world are confronting.

The necessity to develop quality education is paramount. The notion of quality education does not merely encompass aspects of educational attainment, but especially the aspects of curricula and their content focusing on peace, shared values, human rights, democracy, tolerance and mutual understanding. Educational institutions and educational materials should serve as a vehicle for peace, dialogue and intercultural understanding, but not be instrumentalized for and used as vehicles to spread misunderstanding, intolerance and hate. For its part, UNESCO has deliberately placed programmes related to education for peace and human rights within the area of quality of education, emphasizing the importance of addressing these issues in any long-term education strategy.

Quality education for peace and security should focus in particular on:

- Improving knowledge ot cultures, civilizations, religions and traditions;
- Developing an understanding of universally shared values; and
- Encouraging the development of key competencies for peace and the prevention and resolution of conflict.

There is a widespread feeling among a cross-section of the people in India today that, all is not well with our body politic and that education must contribute actively and positively to find a part of the solution. The growing malaise in modern education is that it is seen and practised merely or mainly as a means of acquiring techno-informative knowledge and skills, with little or no anchoring in cultural roots of the country and its perspectives. Unless education helps the students to develop not only a personal identity (which essentially means a set of value perspectives and world views, linked to ones cultural traditions) education cannot be said to have fulfilled its essential role.

Leaders, not only in the field of education but also in other fields have tried to enhance the quality of life. Various kinds of remedies have been applied or tried but, of late, it has become, the united voice of all that Moral, Social and Human Values are the ultimate and the much-needed remedy.[1]

G. Chandrarlekka Rao in an Article, "Value Education for College Students" rightly feels that realizing this need our curriculum needs to insist on educating the young students in the art of living with values. If learning remains detached from value judgements, scholarship runs the risk of degenerating into indifference. Value judgements actually enhance the accuracy of learning, teachers, therefore, should be aware of the important role they are called upon to play as professionals and citizens, as agents of development and change. They must make an effort to light a candle instead of cursing the darkness and sow the seeds of value education with a fond hope that they would diffuse their own fragrance towards the creation of a just and new society as they sprout and blossom. Can we be good role models if we are not ethical ourselves.

University education which is worthwhile should lead to the development of integrated personality and inculcate values like patriotism, spirit of national unity and a healthy appreciation of the rich variety of cultural expressions and promote a humanistic outlook. It is only in the highest education stage that the students can be enabled to acquire intellectual, democratic and aesthetic values and a deeply felt concern for the environment.

The content of value-oriented post-graduate education should include: (a) a yearning for knowledge and capacity to utilize it for the good of the society, (b) Democratic education, (c) Aesthetic education, (d) a course in ethics, (e) spiritual education, and (f) provision for activities involving values.[2]

R. Satya Raju in his Article, "Human Values in University Management" suggests the following:

(a) Value education means a positive effort for bringing about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in a human being;

(b) Due to total neglect in the last five decades after independence, the present focus is on revival of moral and spiritual values in education.

(c) The government should have no reservation in introducing and funding universal religion of human values in the form, in the contents and in the methodology of education at all levels.

Let us understand three areas of education and our values, viz.:

(a) "Truth" seeking through scientific and objective processes which are followed by the scientists;

(b) "beauty" creates appreciation through the processes of artistic and unique expression followed by artists; and

(c) "goodness" constructed through the processes of subjective and meaningful contracting followed by social scientists. There is danger in trespassing the boundaries of sciences to arts-to-social sciences without transforming our own respective perspective and amending the tools of analysis used by our own discipline areas. This has implications of prioritizing values in various disciplines and their scholars. These scholars in turn influence the value substance and methodology prescribed for institutions in a centralized model of education.[3]

The need for value education has been stressed by all the commissions set-up for educational development from time to time,

Radhakrishnan Commission (1948)

"If we exclude spiritual training in our institutions we would be untrue to our whole historical development."

Sri Prakasa Committee on Religious and Moral Instruction

"Every effort must, therefore, be made to teach students true moral values from the earliest stages of their educational life."

Kothari Commission (1964-66)

"A serious defect in the education system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force."

National Policy on Education (1986)

"The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values."[4]

Programme of Action NPE (1992)

"The framework emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values."[4]

In addition to the emphasis of commissions on moral education, persons of eminence have also advocated the cause of moral education for all round development of the youth.

Education is a powerful and pervasive agent for all round development, individual and social transformation. This alone can sustain culture and civilization. A balanced development of mind and body in harmony with the spirit is the key to the enrichment of human personality and also the key to 'true education,' which must in the ultimate analysis help humanity to rise to a higher level of consciousness. Gandhiji said: "Unless the development of mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training, I mean education of the heart. A proper and all round development of the mind, therefore, can take place only when it proceeds *pari-passu* with the education of the physical and spiritual faculties of the child . . . . Our children must from their infancy be taught the 'dignity of labour'. Thus, the true meaning of education is harmonious development of head, heart and hand, i.e. enlightment of mind, compassion and dignity of labour."

Sarvepalli Radhakrishnan said: "The three things—vital dynamism, intellectual efficiency and spiritual direction together constitute the proper aim of education. Moral and spiritual training is an essential part of education. Enfranchisement of the mind, freedom from prejudice and fanaticism, and courage are essential. What we need today is the education of the whole man—physical, vital, mental, intellectual and spiritual . . . . If education is to help us to meet the moral challenge of the age and play its part in the life of the community, it should be liberating and life giving. It must give a basic meaning to personality and existence and equip us with the power to overcome spiritual inertia and foster spiritual sensitivity . . . . Seat of learning should produce men and women who will move together to develop common ideals and purposes, love each other and co-exist to create a co-operative common wealth."

Swami Vivekananda had proclaimed: "We must have life-building, man-making, character-building education." Shanker Dayal Sharma former President of India, the scholar-educationalist had said, "The aim and objective of all education is to maintain, sustain and develop a healthy mind in a healthy body. Co-curricular and extra-curricular activities have as much place in our system as the curriculum and the syllabus. The lack of such activities is the reason for the growing evils of habitual smoking, drinking and drug-addiction fast growing amidst our student community . . . . Education is not injection or injunction. It is not indoctrination of views and ideas or just an imposition of one's views upon others. In short, education should not be an infliction. The moment education becomes such an infliction, the consequence will be student indiscipline, strikes and agitations within the campus." Pandit Nehru rightly said, "A vast responsibility . . . . rests on our universities and educational institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many amongst those whose duty is to set an example to others."

Gurudev Rabindranath Tagore had a vision for such an education: "Education must aim at the development of moral, spiritual and ethical values and we should seek them in our own heritage as well as in other cultures and civilizations . . . . It should be such that Indians do not lose sight of their rich heritage—their thought must be rooted to the ideals set forth in the great writings and works of our sages, poets and philosophers. The noble goals and high values set forth in our precious culture must be adhered to."

Shanker Dayal Sharma had said: "Thus a teacher must succeed in conveying the larger ideals of service to the community, virtues of tolerance and respect for all faiths, the importance of character, integrity and discipline and the value of humanism to his pupils. They should also be made aware of our heritage and culture." He was a great advocate of 'developing a mature attitude towards religion'. To quote him again . . . . "Acquaintance with prayers of different religion and hymns and songs of various faiths could also, surely, help our youth to recognize the intrinsic purity, beauty and practical usefulness of different religious thoughts."[5]

Value is a "conception explicit or implicit, distinctive of an individual or characteristic of a group of those desirable traits which influence the selection from available modes and ends of action." (Wuchohn, 1957). (Rokeach 1973) defined values as "enduring belief, a specific mode of conduct and state existence along a continuum of relative importance." Values are the criteria for determining levels of goodness, worth or beauty.

Values in our education is a hotly debated subject nowadays. This is because of the chaotic conditions observed in almost all spheres of our national life. It is conjectured, not without reason, that this chaos is mainly due to *lack of values* in the education being imparted in India. This was formulated, as is well-known, by Macaulay in 1836 more to enslave the Indian mind than to liberate it, so that Indians would remain loyal to British Raj, being alienated from their native Vedic culture, education and Sanskrit language. As planned, this gradually weaned our intellectuals away from our classical heritage and from the Sanskrit language, in which lay all our spiritual, cultural, social, and political traditions. We lost our indigenous system of education in which hearing, chanting and memorizing played a great part, assimilation of ideas took place through a well-planned life of service to teacher, contemplation and meditation, all under his guidance. Thus, the educated ones in that system were men who had not only knowledge but also character. Knowledge had become a part of their life, influencing their thoughts, emotions and actions.

The Sanskrit for values is Dharma or *Sadacara*. Dharma is described as 'the set of values that sustains the creation without which the very existence of it would be threatened.' Sankaracharya defined Dharma as the values that sustained human beings and helped them to enjoy happiness both in this as well as in the spiritual world.

Thus, education in India meant not merely intellectual cramming of information into the brain but the application of them into one's life so that life became better at individual, social, secular, spiritual levels. Education was a life-transformer. That is real education which liberates.[6]

Eminent Journalist, Mr. V.N. Narayanan, Editor, *The Hindustan Times*, delivered the Convocation Address at the XV & XVI convocation of the Nagarjuna University. He said, "When we face problems of ethics, we tend to solve them by research, by statistics, by the use of instruments and resources rather than by moral energy. The Victorian society in Britain, the pre-Independence Congress party under Mahatma Gandhi, Abraham Lincoln's era in U.S. politics displayed this moral energy. This is not to be confused with excessive Puritanism or moralism. All it demanded of the people was the feeling that they were put on this earth in order to leave it a better place than you found it."[7]

Rationale and Philosophy of Values

A recent conference, "Dialogue among civilizations quest for new perspectives", July 9-10, 2000 elaborated the concept of values as:

Values may be defined as those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved, evoke a deep sense of fulfilment to one or many or all parts of what we consider to be the highest elements of our nature. Values are norms, which hold and sustain life and society and establish a symbiotic and interdependent relationship between humankind and ecosystem. Values denote a fundamental category; in a common understanding they correspond to what we mean when it is said that Truth, Beauty and Goodness are the Supreme value of life. They occur to us whenever we try to conceive all those states of our being or becoming in which we are likely to find some kind of ultimate fulfilment.

There are, indeed, values of physical life, values of emotional life, values of mental life, but these values constantly point towards certain basic and ultimate values, which are moral and spiritual in character.

Moral and spiritual values are the foundations of the highest peaks of civilization, and since they emancipate humanity from narrow grooves of thought, they deserve to be understood more and more clearly and more and more meaningfully. Moral and spiritual values appear to be the common elements of various religions promoting everlasting peace and universal harmony; we look up to the ethical and spiritual values in our effort to rise above differences among religions. In recent times, a vast effort has been made to discover the pursuit of those values—moral and spiritual—which are to be found among all religions. And it has been rightly argued that what is most important in religions is the pursuit of ethical and spiritual values, which transcend the externalities of religious institutions.

Science, morality and spirituality are intimately intertwined and they should not be viewed as antagonistic to each other. Indeed, the survival of human race at the present critical juncture of human history will depend upon the pursuit of ethical and spiritual values. It has been rightly contended that peace is a most desirable objects of the present world and that peace cannot be achieved unless individuals and increasing masses of people contemplate and practice ethical and spiritual values such as those of unity, harmony, mutuality, friendship, faithfulness, sincerity and respect for diversity.

Spirituality is premised on universal consciousness, which can serve as the basis of the unity of humankind, and ethical systems derive their force and sustaining power from spiritual consciousness. In the field of education, ethical and spiritual values need to be encouraged, since they are directly related to the character development of students. In the latest reports of UNESCO, "learning to be" and "Learning: Treasure within", the highest ideals have been put forward. The concept of "To Be" is so defined as to mean development of the fullness of personality in all richness. And this fullness of personality involves fullness of ethical and spiritual development. The ideal of "To Be" is distinct from the ideal of "To Acquire" and "To Possess." The ideal of "To Be" refers to that direction of effort which leads the individual to look deeply within oneself and to find in his or her inner being the source and treasure of his or her potentialities and actualities, the source of a harmony of the complexity of personality, and the source of fulfilment in some kind of perfection that transcends egoism and which rests in a vast and integrated self-hood.

The National Policy on Education has laid special stress on value-education. It has said, "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In our culturally plural society education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from the combative role, value education has a profound positive context based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect."

R. Natarajan, Chairman, AICTE has rightly said in his convocation address at Tripati:

When we say that a person has 'values', we imply that he has certain fundamental beliefs about what is desirable or good, and that he attempts to use these in directing his life. For beliefs of this kind to be called values, two conditions are generally held to apply:

Values are formed as a result of reflection and judgment; this they are different from desires.

- A person's values are beliefs which he sees as applicable not only to himself, but also to others; essential to the idea of value is the function of commanding.
- A person's values are beliefs which he sees as applicable not only to himself, but also to others: essential to the idea of value is the function of commanding.[8]

The Seven Sins, according to Mahatma Gandhi, are:

Politics without Principle.
Wealth without work.
Pleasure without conscience.
Knowledge without Character.
Commerce without Morality
Science without Humanity
Worship without Sacrifice.

To quote Anita Shetty again:

Values are those standards or codes of conduct conditioned by one's cultural tenets, guided by conscience, according to which one is supposed to conduct himself and shape his life pattern by integrating his benefits, ideas and attitudes to realize the cherished ideals and aims of life. By values we mean the criterion or basis for choosing between alternative courses of action. High values lead to objective, fair, correct decisions and actions and ensure the welfare of all concerned. Low values do exactly the opposite. Therefore, what we need more today is moral leadership focused on courage, intellectual integrity and sense of values. There is no substitute for a sense of value.

Sir Aurobindo says: In the right view both of life and of yoga all life is either consciously or sub-consciously a yoga. For we mean by this term a methodized effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent existence we see partially expressed in man and in the cosmos."[9]

To quote Anita Shetty "Value is a conception, explicit or implicit, distinctive of an individual or characteristics which influences the selection, from available modes and ends of action." Wuchohn (1957), Rokeach (1973) defines values "as an enduring belief, a specific mode of conduct or end state existence along a continuum of relative importance."

Values may be described as a system of personality traits which are in harmony with the inner nature of an individual and which are in accordance with the values approved by the society. The process of valuing is what we go through when we make judgment about things, events and people that we encounter in our day-to-day life.

Adisankaracarya has given many values which can make life beautiful. Let us mention some of them,

Yogah Karmasu Kausalam

Yoga is special skill in the performance of activities. The skill consists in maintaining the uniformity of mind in success and failure. The person who maintains this skill performs alls the works as his duty. He dedicates his mind to God.

That is Knowledge

Samacittatva is unfailing equanimity—or evenness of mind in all situations—favorable or unfavourable. The person is not elated when good things happen nor gets angry when misfortune betides. This unwavering evenness of mind is true knowledge.

That is Yoga

That is knowledge, understanding of things like the self, acquired from the scriptures and the Preceptors. The single-pointed and striking realization of these truths, by controlling the sense organs is Yoga.

Achieve the goal

Here in this present human life the self must be known. This is the injunction. How? If the Self is known in this birth the life's goal is achieved. This is the supreme truth. His life is fruitful. If the Self is not known in this life, that would become useless.

Experience true knowledge

Tapah, the concentration of the physical body, the sense organs and the mind; **damah,** discontinuance from sense objects, Karma, Agnihotra, etc. rituals. One who attains holiness by means of purification of the heart through these things can get the knowledge of Brahṃan.

Don't speak untruth

Not that there ever was or is in them any falsehood. Contrary to that speaking untruth is the behaviour of bad people. Can any body become free from death? and decrepitude by his falsehood. For which reason martyah, man sasyam iva like corn, Pacyate, tatters and dies and after death punah again; sasyam iva ajavate, reborns like conr. Thus, what one can gain in this impermanent human world by breaking his own words?

Let us discuss the role of Moral Values in education.

I. Building of Human beings with Strength and Power based upon our Ancient Heritage

Even during the last century Swami Vivekananda had issued the following warning, "All political and social system and organizations basically depend upon the goodness of man. Men cannot be made virtuous by an Act of Parliament. It cannot be taken for granted that if the Parliament enacts good legislation a nation becomes automatically strong. But if the people of a country become good and great, that country becomes automatically good and great. Of all forms of wealth in the world man is the most valuable.

"Acts of Parliament, Government, political administration, all these are indeed means, but they are not our final goal. Beyond them there is a goal, which is not governed by any of these factors. Christ discovered that moral fervour and purity of heart are true sources of strength. Our sages proclaimed the same truth. It is thus that religion strikes at the root of the problem, it moulds man's character.

"So every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. The first work that demands our attention is that the most wonderful truths confined in our Upanisads, in our scriptures, in our Puranas must be brought out from the books, brought out from the monasteries, brought out from the forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land . . . .

"The secret of achieving national spirit in our country lies in regaining our spiritual strength, which seem to have been lost. If we have to lift ourselves up, we should stop quarrelling among ourselves. Keep the motto before you —"Elevation of the masses without injuring their religion."[10]

2. Education for Peace

His Holiness The Dalai Lama in his extension lecture at NCERT spoke of the exceptional intellectual abilities and qualities possessed by human beings, which make them superior to all other species. These qualities could be developed and nurtured through education to help man achieve higher levels of development. He referred to the rich legacy of Indian tradition, its ancient system of education, which promoted spirituality and produced great thinkers, philosophers and spiritual leaders. The inculcation of good human qualities like compassion, respect and sense of truthfulness, caring, etc. have been a part of the Indian way of life. But now when India has achieved tremendous progress, there is a decline in human values. The modern system has no place for spirituality whereas human values are essential for leading a happy life. Human values, therefore, have to be brought in the education system but without attaching them to any religion. Friendly relationships with others according to Him are essential for peace. Modern society is becoming increasingly interdependent hence learning to live together in the family, with neighbours is essential for national and world peace. Children from young age have to be made aware of the interdependence between human beings.[11]

3. Promotes Efficiency

When the mind is concentrated efficiency is found to happen. Swami Purananda rightly states:[12]

The right values step up one's efficiency. In order to manage our own life at home in the world and in our professional field, the higher values are necessary, so that our reaction to the outside world, our judgement of the situation that is around us—all is totally changed. And, we will be able to, not only face the challenges in front of us, but also still discover in our minds a lot of mental energy left, which we can apply for our quantity purpose of planning the future.

Ethical virtues are the intelligent ways of reviving man's exhausted energies and fatigued spirit to live. By living these healthy values of righteous living, the individual unshackles his psychological personality from its self-made entanglements. As a contrast to this, the negative tendencies cultivated by the 'diabolically fallen' are self-made shackles that chain a man to a realm of confusions and sorrows forbidding him to grow into the ampler fields of his own inner possibility.

4. Co-ordial Relations between the Teacher and Students

Swami Lokeswarananda observes that according to the Indian tradition, a teacher is like a lighted lamp from which other lamps may be lighted. This underlines the fact that a teacher must himself be a highly educated man, otherwise he is not entitled to teach. Can a blind man lead another blind man?

But it will be a mistake to think that academic qualification is the only criterion of a teacher. He may have encyclopaedic knowledge, but to this must be added moral excellence of the highest order. He need not teach high moral principles, he has to live them. A teacher should be an example of what is best in man. He can inspire by what he is and not by what he knows. 'To know is to be'—runs a popular dictum in India. Knowledge is useless if it does not make a man perfect—perfect not merely in skills and abilities, but also in character.

The teacher's task is to impart knowledge but to do this, he must first enkindle in the pupil a thirst for knowledge. He must also train his pupil's body and mind, train his faculties, so that the pupil can use them to his best advantage. Mind is man's most powerful organ. A healthy mind under control is man's best friend and guide. Given such a mind and a desire to learn, a student can learn by his own efforts, with the assistance of the teacher or even without. In fact, one learns best when one learns by one's own efforts, for how much knowledge can a teacher pass on to his pupil? Also, the knowledge that the teacher imparts may turn out to be outdated, if not also wrong. The most a teacher can do is to give his pupil a sense of direction, that is, tell him what to learn and how to learn it and also how to apply that knowledge for his own good and the good of his community.

The relationship between the teacher and the taught is exactly like the relationship of the gardener and the flowers on the bush. The gardener does not create the flowers from the soil and the manure; the flowers must themselves come from the bush. The gardener can only tend its roots, water it, protect it, see that it has the correct amount of sunlight and shade—all these externals he can provide. But no mere gardener can guarantee the blossom; it can come only from the bush itself.

Similarly, the teacher's job is to nurture the student with right thoughts. The student must be given a conductive and protective environment where he or she need not overstrain to live. But the blossoming—the real fragrance and beauty of the personality—must come from within.[13]

If contemporary education is to be value-based, it can never be done without the teachers themselves understanding, appreciating and upholding the life-sustaining moral values. The teachers cannot have any excuse whatsoever. If one cannot practise these values, one should not dream of teaching as a job. In fact, teaching is not a job. It is a mission and vision for life and for posterity. Swami Vivekananda established the Ramakrishna Mission order in 1897. Now there are a number of educational institutions, administered by Ramakrishna Mission throughout the country. They are transmitting the universal values of austerity, brotherhood, compassion, dedication, empathy, faithfulness, grace, hardwork, integrity, justice, kindness, liberty, mercy, non-violence, obedience, perseverance, fortitude, rationality, selflessness, truth, unity, virtue, wisdom, yoga and zest. A unique enterprise in educational endeavour is Shri Sathya Sai Baba Institute of Higher Learning, a deemed university, for the promotion of value-based education. It is situated at Prasanti Nilayam (AP), the headquarters of Sri Sai Baba mission. There are similar institutions, run by other missions in the country. If these educational institutions can be strengthened further, of course, within the secular framework of the Indian Constitution, India will ably meet the challenges of the twenty-first century.

K. Muralidharan in his article, "Value in Education: A Changing Concept" in *University News*, January 7-13, 2002 strongly feels that:

> The Indian culture is deeply rooted in spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfil its function of endowing the students with a vision to live by and with the ideals to work for. Therefore, in deference to the cherished goals of democracy, socialism, humanism and secularism, it is very essential that our education system should evolve a new positive morality, which could effectively be built into the school curriculum.
>
> It is essential that, the teachers also should be exposed to the traditional values and ethics of education through training programs from time to time. They should not confine to their job to a mere matter of completing syllabus and following the curriculum. There should be a platform for teachers to deliberate on any sensitive issues or topics as and when the need arises. They should also explore the ideas of accepting modernisation, globalisation and liberalisation from the academic point of view. They should also learn while imparting their duties for which they are meant. By creating a conductive atmosphere for intellectual rigor and freedom of expression and thought, one can practice values in education.[14]

The National Commission on Teachers (1852), also known as Chattopadhyay Commission, observed:

> "There has been a feeling of grievance on the part of the teachers that they do not receive the status and respect from society that their profession and role demand. . . . It may be recalled that the Guru never demanded reverence by the Shishya, his parents and the adult community gladly and gratefully proffered it to the teacher. So must the teacher earn status through achievements. The closer the teacher the more he is able to link himself and his vocation with the mission for the nation, the more relevant he will become and more revered by students, parents and society. We underscore that the primary task of the teacher is concerned with man-making, namely, the making of the Indian of tomorrow. The Universal; the Guru (Teacher) is personal in relationship. The illustrious poet, Kalidasa, speaks of the Guru in the following words: "He converts darkness into light and makes the invisible God visible."

5. Value Education Promotes Personality Development and Social Cohesion

Value education helps oneself and one's relation to society. Value education makes one peaceful and by his personality, he adds peace to the society. Individual and society supplement each other.

Education is a personality building process. It has always been linked with society. It has both a personal and social dimension, and like the two sides of the same coin, these are inseparable. According to Gandhiji, real education did not consist in packing the brain with information, facts and figures, or in passing examinations by reading the prescribed number of books, but by developing the right character. At present, our education system is largely involved in preparing the younger generation for developing their cognitive domain. It is mainly based on the preponderance of public examination and excessive competitive spirit at the cost of developing the more important affective domain. Today, what is being done is to educate the heads and hands and not the hearts. Essential education must lead to internalisation of the obligation on the part of each human being to be value-conscious in word, thought and deed. Lack of value education has been an important factor in the global scenario of growing violence and terrorism, pollution and ecological imbalances. The Education Commission (1964-66) and the National Policy on Education (NPE-1986) stressed the importance of value oriented education in our country. The Rammurthy Committee Report (1990) recommended that the imparting of value education should be an integral part of the entire educational process.[15]

6. An Integral 'Vision' for National Regeneration

Value education makes the youth powerful. They contribute a great deal to the national reconstruction and national development.

An old Jewish proverb says that 'a man without a dream and a nation without a vision shall perish'. We need a great vision to build a great nation. In the multi-religious context of India, this vision has to be an inclusive one. It must be deeply rooted in the truth, goodness and beauty of our ancient culture and tradition and at the same time, it must also be in harmony with the scientific developments of the era. We are fortunate that our Constitution has been able to capture and embody this spirit of unity and harmony of cultures and religions and the scientific temperament of the modern world.

I am inspired to present to you here a vision of a great India firmly rooted in her own rich spiritual and cultural heritage and at the same time fully open to the scientific development of humankind. I have termed this great India of our vision Bharatiya Dharma Rajya or Dharma Bharathi in short.

Bharatiya Dharma Rajya is the vision of an India of love, unity and peace built on the integral concept of Dharma and on the ensuring Bharatiya Dharma as embodied in the Preamble and Article 51(A) of the

Indian Constitution. This is the vision of an awakened India of political stability, social harmony and economic prosperity built on an integral vision of life and reality. It is the vision of a disciple nation of God on earth where all religions and cultures will be respected for their unique insights into Truth and valuable contributions towards human welfare, an India where all living beings will live in harmony and peace with one another as the fulfilment of our age-old dream of a Vasudhaiva Kutumbakam. This is our vision of the great India of the third millennium that will be a land and light of Dharma in humanity's quest for a culture of life, unity and peace on earth.

'Peace and Value Education for Schools/Colleges' should present and promote this noble and inter-religious vision of Bharatiya Dharma Rajya in our intuitions of learning and among our youth if it is to lead to the much needed national regeneration of India. This is a religious task more than a political task that can only be achieved through inter-religious cooperative action. It will be difficult for political parties and governments to take up this task on their own, they can only support and collaborate with religious-minded and peace-loving patriotic citizens of India in this divine mission.[16]

7. Value Education will build Character

At present, the Government of this country is striving to bring about universal education. In this context, it will be useful to consider what the purpose of education is. Great men of this land have declared that education should foster character, help the acquisition of good qualities and eradicate vices, knowledge should also enable us to understand the truth about things. Saivite and Vaishnavite saints have proclaimed that God alone is Truth, and the rest is maya or illusion. These sages and saints endeavored to realise Truth, that is God. In Him they found their supreme joy. They looked at everything else as the sources of evil and suffering. In the Vedas, the Paramatman is spoken of as Truth. When it is declared that everything connected with this world is mithya, or false, it to so much to condemn the world as to affirm that the Paramatman alone is true.[17]

Right education should make us know that God is the Truth. Knowledge must fill one with good qualities through which alone one can realize the Truth, that is God. Therefore, the goal of knowledge is the understanding of the Ultimate Truth. The first fruit of education must be humility and self-control. Education that does not produce these qualities is useless. We find that people in countries where modern education has spread are not as virtuous as they should be. Unsophisticated illiterates, like those slaving in the tribal areas of South African jungles, are found to be more honest than those who have received the doubtful benefits of modern education. It is sad to Note that in our own schools and colleges, indiscipline is rampant nowadays. Even girls, who are by nature docile, have caught this infection of indiscipline

All these developments give rise to the question whether this kind of education is after all necessary or useful.

From time immemorial, the necessity to acquire knowledge is being emphasized and he who has had no education is considered an animal. Vidyaa viheenah pasuh says Bhartruhari. But what is the type of education our ancients had in mind when they said: Vidyaa vinaya sampanna? A thing can be done either in the dharmic way or in the adharmic way. Good results will flow when a thing is done in the right way.[18]

8. Study of the Life of Great Men to Learn from their Practice in Life

We must train our people from an early age to study the lives of great men who led an unattached life, free from debasing passions like lust, anger, greed and fear and, following their example, develop faith in God. This will help them to grow up into dutiful and honest citizens, disciplined to lead a moral and ethical life. If the government also takes sufficient interest in making provision for teaching moral and spiritual values to children, it stands to gain much. For one thing, expenditure on police and law courts will get reduced. They will also be free from the troubles arising from strikes and other forms of student indiscipline.

"The Inculcation of moral and spiritual values in the minds of the people from the early years is most desirable that provision should be made for the teaching of moral and spiritual values in educational institutions).[19]

9. Nation-building and Promotion of Peaceful World Order

In the words of Sri Sathya Sai Baba, education is for man-making, nation-building and promotion of peaceful world order. At the dawn of the new millennium and in the changed policy framework of the Government, there is an urgent need among teachers to inculcate values among students so that they develop into integrated personalities blossoming mentally, emotionally, intellectually, ethically and spiritually (Khandelval, 2001). Teachers in higher education have to act as a role model to bring back values among students, educational institutions and in the society as a whole. They have to act as role models in terms of their honesty, sincerity, hard work and determination towards their duties and responsibilities in order to create an example before their students. The students at this stage are at the cross-road of their career and life. At this stage, normally students seek to identify with some role models for their life. Therefore, the role of teacher at this level of education is to create and recreate the values among students, in educational institutions and the society as a whole. They have a greater responsibility in shaping the destiny of future generation and the country as well. They should also come forward catering to the educational needs at primary and secondary levels in the society. They should be conscious about their social responsibilities. No external force should be required to inculcate in them a sense of dedication and responsibility. The role of teacher at the higher level is different from their counterparts at other stages on account of these teachers' greater involvement with activities related to research, publications, training and administrative responsibilities.[20]

10. Core Value-Based Education Promotes Ideal Humanity

The Parliamentary Standing Committee on Human Resource Development in its Eighty-first Report on Value-Based Education (1999) has highlighted that Truth (Satya), Righteous Conduct (Dharma), Peace (Shanti), Love (Prema) and Non-violence (Ahimsa) as the Core universal values, which need to be identified as the foundation stone on which the value-based education programme can be built up. All the religions of the world have also emphasized that non-violence, tolerance and peace are the fundamental components of humanity. Great philosophers and social thinkers of East as well as West have seen education as a process leading ultimately to spiritual development. UNESCO in the context of peace, refers education not only to general education acquiring cognitive capital but ability to live together.[21]

11. External and Internal Environment must Act in Harmony

The wonderful development of science during the past three hundred years concerns the external nature and the world outside. The study of the nature and potentialities of the human mind is of more recent origin—it has a history of about hundred years. It is true that with the help of scientific equipment, like the microscope and telescope, the scientist has understood innumerable minute details of the exterior world. But many of the scientists are realizing, though belatedly, that the nature of the mind, its constant tendency to flow outward, prevents it from getting an insight into many other aspects of the mind which can be achieved only by the practice of meditation.

Scientists have provided us with various kinds of conveniences and comforts by discovering innumerable natural laws and thus uncovering the secrets of nature. It has to be admitted that the human power of investigation has reached an all-time high; man has displayed the peak of his intellectual ability. But is it not within his power to create a beautiful world full of honesty, justice, brotherhood, mutual understanding, cooperation, peace and tolerance? Why has he not succeeded in creating such a world?

The following voice of a poet reflects the present predicament of mankind:

> People fear people
> Doubt reigns everywhere
> Behind the curtain of peace
> Martial moves the revolution

Meanness yet unheard of
Devilishness in patriotic garb
Tuskers among nations crush life apace
Not to speak of the bloody flame
Rising high on the West
Bullets are at play
Mad after martial joy

The scientist can make the five elements dance to his tune, he can transverse land, water and space at a marvelous speed, and he can drive away terrible epidemics, which threaten the human race. Can't he instill in the hearts of men, who live and thrive now, but who are liable to decay and die, a sense of brotherhood and friendship? Can't he quench the primordial fire of hatred by pouring forth the ambrosia of love?

The following is the answer to the question:

Progress is to take place in two fields. It relates to the two faces of nature:

The one is the physical nature, the nature of the external world. The other is the inner nature of man. The one is related to the world that we see. The other one is related to the inner-self of man with whose help he is able to see the world outside and investigate.

If man is able to increase his power to free himself from the hold of the surrounding world or environment, if he increases his freedom, if he gains control over nature, we may say that the change we call development leads to progress. In this respect, the innumerable discoveries of scientists have helped us gain control over the outside nature. Undoubtedly, we are moving on the path of outward development and progress. But is there a comparable development in the regions of the mind?[22]

12. Ethical and Moral Values: The Foundation of the Quality of Life

Ethical and moral values are the basis of good life as ethical culture indeed ennobles human life. Ethics, religion and spirituality have become synonymous terms in common parlance as they co-exist in the development of moral culture and of righteous and virtuous life. Moral living starts through dedication to ideal principles, maxims and human values. A righteous and virtuous life and a clear conscience provide the backbone of spiritual as well as a humane material progress of the civilized man and his society.

No ideal, ideology, institution or religion is self-operative. It is through human agency alone that ideals and institutions established for their realization are made operational. History bears witness to perversions, distortions and abuse or misuse of ideals and institutions for the reason that human being is essentially imperfect though he seeks perfection. It is true that perfection is not attainable by imperfect beings, however it is always worthwhile attempting and this depends largely upon a meaningful education of man with a view to fertilizing the soil within so that the vessel may bear rich, juicy and truthful fruits. Sustenance of human values, ethics and morals in human society and spiritual enlightenment of man seem to be decidedly more effective and meaningful goals of educational philosophy to follow. It is principally inadequate appreciation of the essentially spiritual nature of man and prevailing disrespectful attitude towards the role of true religion or spiritualism in protecting and promoting the spiritual core of human beings which accounts for the crisis of our times.

Ever since the dawn of human civilization, conscious efforts have been made by man to cultivate values in order to humanize himself by conquering his animal instincts and ennobling his life by harmonious development of all the faculties. When one realizes that one's actions affect the entire society, the value system that we live by and the choices that we make acquire paramount importance. Living a life based on noble values enables human beings to refine their character which is called culture. The culture of a people or a nation is based upon the values that those constituting it live and uphold in their lives. When the cultural values deteriorate, civilization declines but when these are promoted civilization flourishes. Whenever higher ideals are abandoned and fundamental cultural values of the society are totally ignored, civilizations have disappeared. If perversions of man's desires and natural urges transgress the control and limits set by nature, it results in the loss of culture which is his internal aspect. When his culture declines, it eventually results in withering away of civilization which essentially manifests external aspect of man's social life.

The modern world is marked by a widespread explosion of knowledge and tremendous achievements in Science and Technology, coupled with a general decline and reversal of human values as well as an alarming deterioration of moral and mental health both of individuals and societies. The recent spate of crimes, violence, terrorism, and drug abuse makes us aware of the significance of human values, without which human life loses all meaning. It is also evident that a mere economic prosperity and material wealth cannot result in a lasting well-being of mankind. The inner strength of mankind springs from within, which seems ill-nourished now. To fill up the void regarding human values, the richest resources are available in the texts and scriptures of all the religions of the world which have guided people in their thoughts, feelings and actions for ages. Human virtues have been propounded and preached by many great sages, Prophets and teachers who had perceived subtle truths of human life, for the benefit of their adherents and for those who would derive benefits by studying their sayings and advices. Some of their sayings were understood by people in letter and spirit, enriching and elevating them, but some others were not understood well, ending up as mere outward rituals, blind faiths, intolerance with others and hatred for other faiths. More than a century ago, Swami Vivekananda had said: "We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran, yet this has to be done by harmonizing the Vedas, the Bible and the Koran. Man ought to be taught that religions are but the varied expression of the religion, which is oneness, so that each may choose the path that suits him best."[23]

13. Growth in Spiritual Status

One of our noblest duties in life is to grow. This is the screaming cry of all evolution. Growth in the biological apparatus was the command in the lower stages of evolution. After having attained manhood, the demand is to grow our moral stature, in our spiritual worth, in our cultural dignity. This is where study of the scriptures, regular and continuous, and sadhana, constant and sincere, come to serve us. The study clearly points out the goal and the way—the sadhana yields to us the energy and vitality to walk the path and explode into the goal. These we must.

14. Harmony and Peace

In the world today, we are living through an age of confusions and tensions, both within and without us. The external challenges persecute us and render our lives unhappy and sorrow ridden. The intelligent philosophy of the Rishis advises man 'to live in harmony' with the situations in life and steadily work on to meet them with discretion and constant application. When we live thus for a period of time, a subjective poise develops, giving us inward peace and tranquillity, which, thereafter, remains unaffected by external threats and onslaughts.

Revered Shri Vethatheri Maharishi says "has beautifully written that Harmony is a precious treasure of human life." Real success and satisfaction, happiness are the different facets of harmony. If one is to enjoy the benefits of life to the fullest, it is necessary to develop and maintain harmony; and for this understanding the philosophy of nature is required.

Harmony should be maintained in all spheres of life, and these are:

- Between body and life;
- Between wisdom and habits;
- Between self and society;
- Between the purpose of life and the method of living; and
- Between will and nature.

The more one understands life, the more one will achieve harmony; and success will be proportionate to that. No doubt, harmonizing life is a difficult task, but its worth all the striving, for it is the only way to equip oneself to enjoy life to the fullest extent and to reach the goal of life, which is the perfection of consciousness. By the development of knowledge man comes to understand the cause and effect system which is the law of nature.

15. Values of Devotion and Dedication

Of the innumerable techniques prescribed by the rishis for self-development, the most popular ones are the path of selfless dedicated service (karma yoga), the path of discriminative knowledge (jnana yoga), and the mystic path of self-development through disciplined contemplation (raja yoga).

According to Sage Narada, true devotion for the Lord is superior and nobler to all these, because devotion is the final outcome of all other methods of self-development.

This supreme devotion is indeed, as a technique, even superior to the path of action, the path of knowledge, and the path of disciplined contemplation. (Narada Bhakti Sutra II:I:25)

All the other paths are the means that take the seekers to the final goal of spiritual experience, but in devotion there is very little difference in essence between the means and the end, between the way and the goal. Love alone is love's own end and fulfilment. Devotion is both the means and the end. As long as residual vasanas (inherent tendencies) are still lingering in the devotee's personality, so long is devotion only the path. But when, as a result of his love for the Lord, his vasanas disappear totally, a stage comes when his supreme love itself becomes the Lord of love Supreme.

Than all other paths, devotion is the one most readily available and most easily attainable. (Narada Bhakti Sutra VI:1:58)

Having dedicated all activities unto Him, the devotee should turn all desire, anger, pride, and so forth toward Him alone (Narada Bhakti Sutra VI:2:65).

Having gained this supreme devotion, the devotee attains perfection and immortality and becomes extremely satisfied. (Narada Bhakti Sutra I:1:4)

Acharya Vinoba Bhave says: Knowledge, love, and constant effort are the three legs on which life stands. If one of the legs of a tripod is broken, it cannot stand, since all three legs are needed. This is also the condition of life. Even if we logically distinguish between devotion (bhakti), knowledge (jnana), and action (karma), we cannot divide them in experience. The three together make up one great entity.

CONCLUSION

The worst days of a serious threat to Indian society are over. Under foreign domination and western influence we had developed the foolish notion of degrading everything, morals, ethics and spirituality and were easily swept off our feet by the glamour and glitter of the exotic. The wonderful phenomenon that is taking place now is that we are returning to these things which have lent stability and strength to our culture over the centuries. Because the various educational programmes launched by the NCERT, UGC and other organizations (such as Sri Sathya Sai Organization) ranging all the way from nursery to post-graduate level, are bringing into proper focus the valuable ingredients of our culture. By far the most important aspect of these programmes is that besides giving a theoretical and conceptual base in the curriculum they also seek to transform the quality of life through inculcation of human values of peace, love, truth, spirituality, right conduct, ahimsa and, above all, national character which, in effect, represent the highest and the noblest in our culture system.[24]

About ethical or approved conduct Apastamba-Dharma-Sutra (22.14) enjoins:

Absence of anger, elation, indignation, avarice, delusion, vanity and enmity; speaking truth; moderation in eating; refraining from exposing others' weak points; freedom from jealousy; sharing one's good things with others; sacrifice; straightforwardness; gentleness; quietitude; self-control; friendliness with also beings; absence of cruelty; contentment—these form the approved conduct for men of all stations of life. By observing them duly one becomes universally benevolent.

Suresh Prasad Singh in his Article, "Emerging values in modern Education" suggests an integrated vision to promote value education. To quote him:

The power of modern education can be better realized by achieving a happy integration of utility and value, integration of body and mind, emotions and ideas, individual and society, and the world. The vision of progress must not be devoid of human element, the aspect of vision which makes the progress meaningful and purposeful. The progress that is aimed at the desired, is an assertion of the powers of human imagination, and soothe fruits of this progress must be realized with the ends of humanity in mind. The tools of change are powerful but their application must be human and they must be employed for pious purposes.

In the wake of the phenomenal developments on the educational front, re-orientation of values in the post-modernist education assumes special significance. Here are certain concrete recommendations for tempering utilitarian pursuit of together education with desirable ideals and visions of human happiness;

(a) Education must promote rational outlook on life and scientific approach to issues confronting the real life situations;
(b) An imaginatively farmed course in fundamental freedom and human rights must constitute of our degree level curriculum;
(c) Power that education generates must be employed for constructive human purposes;

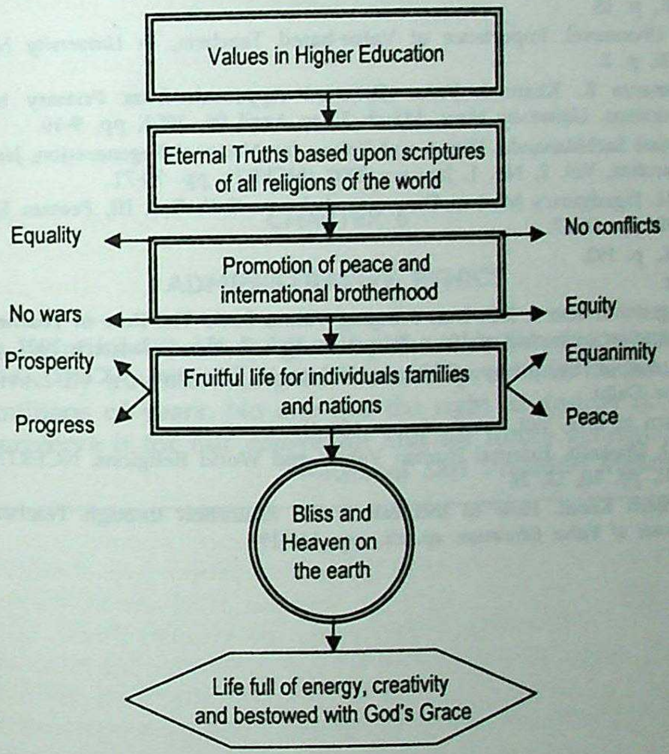
(d) Education must develop sensitivity to environment and must foster human ethos for the enjoyment of the fruits of progress;
(e) Humanism should be the central concern of education in all circumstances, and it must promote quality concern for corporate behaviour and corporate life; and
(f) Education must be able to develop a working mechanism to fight the evil of consumerism and acquisitive culture so that environment may be protected and development may remain sustainable.

In New Delhi Conference on "Quest for New Perspectives", held on July 9-10, 2003 feels that:

As we reflect today on the theme of dialogue of civilizations, it seems imperative that education should be so developed that a new mentality is created which spontaneously turns to dialogue rather than to conflict, which spontaneously responds to the call of interchange, and which is spontaneously eager to see problems from various points of view and which is capable of synthesizing different points of view without sacrificing uniqueness of various truths that are synthesized. We have to develop particularly a new curriculum that aims at explaining the basic theme of human progress as a mighty expression of an adventure of continuous self-exceeding. This curriculum should inspire students to work for unity even while rejecting uniformity; this curriculum should also encourage students to respect cultural diversity. Finally, this curriculum should develop a new science and art of living together which necessitates adherence to the law of mutuality rather than conflict and the law of variety of expressions rather than any uniform monotone. It may also be urged that since science and technology characterize a large part of modern civilization, we should develop a new curriculum where by a fresh impetus is given to scientific studies that are in harmony with the study of values. There is, today, an increasing awareness that unless science and value are blended together, humanity will have to face a great peril, the peril of inner human suffering even in the midst of increase of knowledge and increase of material comforts. It is in the hands of educationists today to develop a new dimension in education so that education can not only build the defences of peace in the minds and hearts of people but also build bridges between the past and the future, and serve the great ends of the dialogue among civilizations.

To conclude in the world of Honorable Minister of HRD, Govt. of India, Prof. Murali Manohar Joshi: what is now needed is a concerted action at the development of a curriculum that can bring home to the students three important lessons, namely, (i) that the entire humanity shares one basic impulse towards progress and by sharing this impulse humanity can be seen as one vast surge of adventure which aims at continuous self-exceeding; (ii) that humanity, in its mature developments, tends to reject uniformity and adopts the law of unity that permits and respects cultural diversities; and (iii) that the future progress of humankind is bound up with the development of a new science and art of living together which necessitates adherence to the law of mutuality rather than conflict and the law of varied expressions rather than any uniform monotone. Education should aim at strengthening democratic and universal human values and respect for human rights. Education is the most powerful instrument for preparing a mind which can promote the culture of dialogue. (See Chart 5.2)

CHART 5.2


Values in Higher Education
Eternal Truths based upon scriptures of all religions of the world
Equality
No conflicts
Promotion of peace and international brotherhood
No wars
Equity
Prosperity
Equanimity
Fruitful life for individuals families and nations
Progress
Peace
Bliss and Heaven on the earth
Life full of energy, creativity and bestowed with God's Grace

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CHAPTER 6

ADMINISTRATIVE ETHICS

> This beautiful World designed by the Almighty is culturally evolved by innumerable generations of people, in the course of millions of years. No one has the right to destroy it. Let us preserve it for our enjoyment and for future generations.
>
> —*Revered Shri Vethathiri Maharishi*

6
CHAPTER

Administrative Ethics

Essentials of Ethics are depicted in the word Watch (See Chart 14.1).

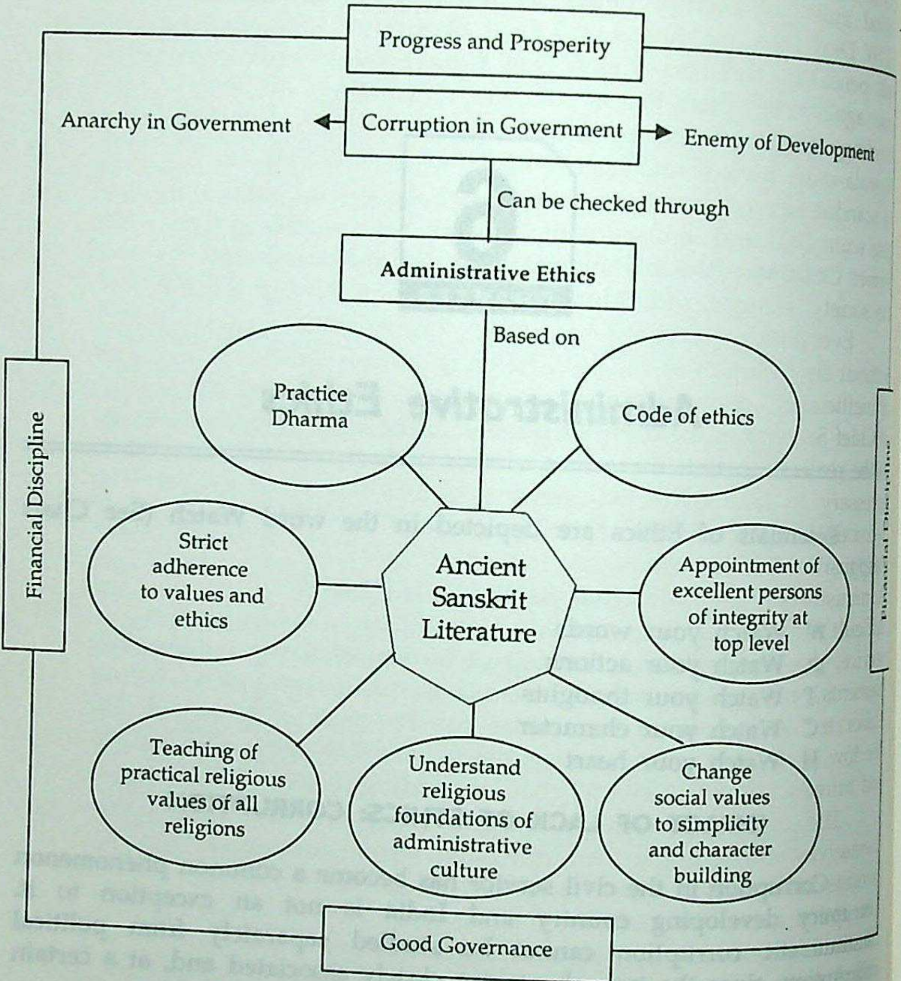
W Watch your words
A Watch your actions
T Watch your thoughts
C Watch your character
H Watch your heart

IMPACT OF LACK OF ETHICS: CORRUPTION

Corruption in the civil service has become a common phenomenon in every developing country and India is not an exception to it. Bureaucratic corruption cannot be studied separately from political corruption, since the two phases are closely associated and, at a certain point, are cause and effect to each other.[1]

Prime Minister A.B. Vajpayee, while addressing the Sixth Conference of Lokayuktas and Upalokayuktas in New Delhi on 22nd January, 2001, emphatically remarked that corruption is the biggest hurdle in the path of development. The worst victims of corruption in administration and governance are the common people. Over the years, successive Governments at the Center and in the States have spent tens of thousands of crores of rupees on various programs and schemes. Had these resources been spent properly and without leakage at various levels, we would have long solved many of our problems in education, healthcare, housing and other areas of social development. We would have also removed many bottlenecks in our infrastructure, which are today exacting a heavy price on our economy. Above all, we would have been able to make a deeper dent on poverty and unemployment, which

CHART 6.1


Progress and Prosperity
Anarchy in Government
Corruption in Government
Enemy of Development
Can be checked through
Administrative Ethics
Based on
Financial Discipline
Practice Dharma
Code of ethics
Strict adherence to values and ethics
Ancient Sanskrit Literature
Appointment of excellent persons of integrity at top level
Teaching of practical religious values of all religions
Understand religious foundations of administrative culture
Change social values to simplicity and character building
Good Governance

have robbed millions of our countrymen of their right to a decent life.

Corruption is not only an enemy of development. It is also a foe of democracy. The absence of transparency and accountability in governance and administration and our people's sense of helplessness, weakens our democratic process. A mature democracy must have effective checks and balances against abuse of power by public servants for self-enrichment. Over the past few decades, rampant corruption has bred contempt for the law. The failure of the law to catch the corrupt and then to deliver deterrent punishment to them has led to widespread cynicism among the people. It has also resulted in a decline in moral values throughout society.[2]

After independence and especially in the last three decades, there is not a day, when you find newspaper without any news of corruption

—big or small. Mention may be made of Supreme Court judge, who was found guilty of corrupt deeds by a High Power Judicial Committee, HDW Deal 1981, Air Bus A 320 Deal (April 1990), Bofors Pay Off (1987 still pending). Harshad Mehta Suit Case Episode (1993). JMM bribery case against the then Prime Minister, P.V. Narsimha Rao (1992—Still Pending), Fodder Scam by Bihar Chief Minister (1999-2000), the Jain Hawala case, urea scam, sugar import scam. The Telecom Scandal, UTI 64 scandal, several frauds in nationalized Banks and Tehlka.com Defence gate scam 2001 and thousands of crores of rupees scandal by Ravi Sidhu, former Chairman Panjab Public Service Commission involving cream of the society. Besides, individual cases of corruption are unlimited.

Everyone is accusing the other person/parties of corruption, but without any solution or results. The corruption has become one of the ills of inefficiency, demoralization and chaos in the country. The conference of Chief Secretaries, held on November 20, 1996, all of a sudden woke up to the realization that there was a crisis in Indian administration. It was necessary to take corrective steps to arrest the present drift before it becomes too late. In the agenda note entitled "For An Effective and Responsive Administration in India," it was admitted that the Public Administration and the Civil Service at all levels are passing through difficult times in terms of eroded credibility and effectiveness of the civil service, growing public perception of an unholy nexus between certain elements among politicians and civil servants and criminals (as elaborated in the Vohra Committee report), and increasing criticism of the low level of honesty, transparency and accessibility to the political and bureaucratic elements in charge of administration.

The imperative need was for governments at all levels to reinvent themselves and redefine their roles and responsibilities and bring about reforms in all areas, which have an impact on the lives of the people.[3] Corruption cannot be tackled simply be creating institutions or amending constitution, but only by people who have to take pledge to root out this evil. A constitution is not a shade better than the men and women who are called upon to interact with it. B.R. Ambedkar made the most suitable observation in the Constituent Assembly of India, which deserves to be mentioned—"I feel, however good a constitution may be, it is sure to turn out bad because those who are called to work, happen to be a bad lot . . . . The working of the constitution does not depend wholly upon the nature of the constitution. The constitution can provide only the organs of state as the legislature, the executive and the judiciary. The factors on which the working of those organs of the state depend are the people and the political parties, they will set-up as their instruments to carry out their wishes and their politics. Who can say how the people of India and their parties will behave?"[4]

Corruption is a multi-faceted problem having legal, political, economic, psychological and administrative dimensions. Epidemic corruption seems too malevolent in its nature and implication, which has equally encompassed the capitalistic and socialistic societies in the world. In the developing countries (i.e. Third World), corruption has attained exorbitant ascendancy. In a country like India, this malignant trouble has sufficiently punctured and extremely hampered the process of healthy economic growth and development. Starting from the political bosses to the lowest level of bureaucratic functionary, none seems to be either an exception or immune from its evil effects. Such an assertion does not denote that everyone is corrupt but simply highlights the said prevalent plight of affairs. Even a sacrosanct person finds himself sufficiently circumscribed to yield under its vociferous pressure and tastes the bitter bite of this panic in divergent walks of life.[5]

Administrative Ethics

The only answer to corruption and responsive administration is the application of the principles of administrative ethics as contained in our ancient Sanskrit literature: To begin with, let us understand, what is "Ethics?" The word "Ethics" has its origin in Greek word "Ethics" which means character, norms, morals and ideals prevailing in a group society.

Ethics may be referred to as some standardized form of conduct/behaviour of individual understood and accepted in a particular field of activity, or Ethics is a mass of moral principles or sets of values about what conduct ought to be. They give an idea what is right or wrong, true or false, fair or unfair, just or unjust, proper or improper, e.g. honesty, obedience, equality, fairness, etc. and respect and then doing the right thing. Geeta in Chapter VII, Sloka 15 warns corrupt people of demoniac nature.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ 7/15 Gita

Jayadayal Goyandka in his translation of above sloka explains that those whose wisdom has been carried away by Maya, and who have embraced the demoniac nature, such foolish and vile men of evil deeds do not adore the God.

The word 'Duskrtinah, here refers to those who have committed sins in their past lives and are deliberately engaged in committing sins in the current life too. Again, those who, far from knowing what is Prakriti (Matter), what is Purusa or Spirit, what is God, and in what relation does the individual soul stand to God and *vice versa*, do not even know, nor care to know, that the object of human existence is to attain God and the man's primary duty is to adore Him, are referred to here as 'Mudhah'. Even so there are men who are vile in thought and deed —who through excess of attachment for enjoyment, thoughtlessness and lethargy, are engaged to dissipate their lives in enjoying the pleasures of the senses alone and are constantly engaged in the performance of low and reprehensible acts for obtaining such enjoyments. The word

'Naradhamah' refers to this type of men. The expression 'Mayayapahrtajnanah' denotes those whose judgement has been warped through height of perversity and irreverence and who, therefore, refusing to recognize the Vedas and other scriptures and noble teachings handed down by tradition from preceptor to disciple, and having no belief in God, the law of recompense and rebirth, remain entangled in the cobweb of fallacious and captious reasoning and unbelief and harm others. Men of a demoniac disposition who besides possessing the above attributes have embraced such demoniac propensities as hypocrisy, arrogance, Pride harshness, Lust, anger, greed, fractuation, etc. never adore God.

Shri C.V. Venkateswarm in his Article, "The Ethics of the Puranas" states:[6]

Dharma or duty forms the basis of puranic ethics, and it embraces all those factors which contribute to the progress and well-being of the individual, society, and the world at large. These factors include both the possession of virtues (gunas) and the proper discharge of one's duty (karma). The Puranas recognize two types of dharma: sadharana (generic) and visesa (specific). The latter is also known as svadharma.

The individual who forms an integral part of human society owes a duty to himself and to those around him. The society rises or sinks with him. Hence, in the interest of the society, he must raise himself to his fullest nature. It is both an individual and social duty. Between individual and social duties there is no conflict.

In order to check corruption, we should follow the age old tested principles of ethics contained in Ancient Sanskrit Literature.

The word "Ethics" is defined by the Concise Oxford Dictionary as "the science of morals in human conduct: moral philosophy: moral principles: rules of conduct." The utility of ethics rests on the fact that it requires one to reason, to analyze and to search of morally correct position while taking a decision. Ethics in the area of public services is called administrative ethics. Chester Bernard has described moral behaviour as "governed by beliefs or feelings of what is right or wrong regardless of self-interest or immediate consequences of a decision to do or not to do specific things under particular conditions." S.K. Chakraborthy has suggested work ethics where everybody is motivated by the ethical and moral values and works with the doctrine of Nishkam-karma. The salient features of Nishkam-karma have been identified as under: (a) Psychological energy conservation, (b) Reactionless steady action, (c) Perfection (as the aim), (d) Inner autonomy, (e) Freedom (Swaadheen), (f) Socio-Economically appropriate, (g) Work Commitment, (h) Work as Worship for execellence, (i) Mind Enrichment, and (j) Leads to yoga with the transcendant/higher self, Nishkam-Karma will bring holistic transformation in the work and will culminate in the following results:

(1) a stress free mind at work,

(2) a feeling for works as acts of consecration,
(3) a pure, transparent mind,
(4) an abiding instinct for ethical rectitude,
(5) an inner sanctuary of fullness, and
(6) an all embracing, other related mind.[7]

All types of civil services are governed through conduct rules which are in tune partially with administrative ethics e.g. the following acts, and omission amount to misconduct for central civil services:

1. Wilful insubordination or disobedience, whether alone or in combination with others, to any lawful and reasonable order of a superior.
2. Infidelity, unfaithfulness, dishonesty, untrustworthiness, theft and fraud, or dishonesty in connection with the employer's business or property.
3. Strike, picketing, gherao—Striking work or inciting others to strike work in contravention of the provisions of any law, or rule having the force of law.
4. Gross moral misconduct—Acts subversive of discipline—Riotous or disorderly behaviour during working hours at the establishment or any act subversive of discipline.
5. Riotous and disorderly behaviour during and after the factory hours or in business premises.
6. Habitual late attendance.
7. Negligence or neglet of work or duty amounting to misconduct—Habitual negligence or neglect of work.
8. Habitual absence without permission and over-staying leave
9. Conviction by a criminal court.[8]

The code of conduct enjoins upon every member of the central civil service the following:

(1) Every government servant shall at all times—(i) maintain absolute integrity, (ii) maintain devotion to duty; and (iii) do nothing which is unbecoming of a Government servant.
(2)(i) Every Government servant holding a supervisory post shall take all possible steps to ensure the integrity and devotion to duty of all government servants for the time being under his control and authority;
(ii) No Government servant shall, in the performance of his official duties, or in the exercise of powers conferred on him act otherwise than in his best judgement except when he is acting under the direction of his official superior;
(iii) The direction of the official superior shall ordinarily be in writing. Oral direction to subordinates shall be avoided, as far

as possible. Where the issue of oral direction becomes unavoidable, the official superior shall confirm it in writing immediately thereafter; and

(iv) A Government servant who has received oral direction from his official superior shall seek confirmation of the same in writing as early as possible whereupon it shall be the duty of the official superior to confirm the direction in writing.[9]

TECHNIQUES TO CULTIVATE ADMINISTRATIVE CULTURE

Ethics to check corruption and inject Good Governance.

1. Change Environmental Factors which Tactily Permit Unethical Practices

The vacuum created because of traditional and 'old fashioned' values drawn from religious sources and based on common sense being discarded in favour of materialism and selfish individualism, clearly points to the need for a code of ethics. As a matter of fact, no specific standards were left sacred against which the conduct of public officials (as well as business people) could be measured. And as clergy and religious leaders were told to keep out of the state affairs, the protective layer of public morality was left exposed to the onslaught of corruption, dishonesty, sleaziness, deception and selfish individualism. That protective layer in the body politic is needed back. For no nation or a society, irrespective of its political and religious orientation, can live in a moral vacuum. There have to be some articles of faith (drawn from the societal culture, traditions, and religions) governing our lives, which must be resurrected and strengthened. We already know that one cannot legislate honesty and good behaviour; these have to come from within. For that, one has to look to our religions where such attributes are considered sacred. But, one does not acquire such attributes by thinking alone; these have to be drilled in thinking process of the officials that could be possible if their moral consciousness is raised so that they are able to fight against the forces of corruption, favoritism, and malpractice. Otherwise, they will continue to be adrift in the sea of amoralism, of which the prevailing administrative culture has come to symbolize. It is to prevent further decay that they ought to think in terms of drawing on their priceless spiritual and cultural heritage. Thus, there is a need within the secular domain of the administrative culture to seek the spiritual guidance. Only by demonstrating high standards of personal integrity, fairness, justice, and by regarding their work as Dharma, public officials may be able to arrest those insidious forces which have penetrated the foundation as well as the structure of India's administration. Such is the requisite of a moral government.[10]

People in Administration should Exercise Self-control

Self-control is the very core of the Vedantic discipline; without it no progress is possible in spiritual life, nor any success in mediation. By means of self-control one empties the mine, as it were, of its worldly contents, its transient desires and passions, and then, through contemplation, fills up the void with the spirit of Truth. The attempt to meditate without practising self-control is as futile as to irrigate a field without at first closing the big rat-holes through which the water leaks away.

What is enjoined in this graphic description is not the weakening of the mind and the senses through self-mortification or abstinence from the experience of sense-objects, but the strengthening of the will-power and the determinative faculty. In this manner the mind and the senses can be kept under control and prevented from leading the aspirant astray through the enjoyment of objects inimical to his spiritual progress. This strengthening of the will-power and the buddhi is the very core of self-control.[11]

In addition, they should try to uproot negative ethical values and implant positive values through channelising negative thoughts into positive thoughts

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका ।
मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्।।

—Raj Yoga Sutras

Negative thoughts and emotions, such as violence, whether committed, abetted, or caused through greed, anger or delusion, and whether present in mild, medium or great intensity, result in endless pain and ignorance. Thus, there is the necessity for pondering over the opposites.[12]

All thoughts, emotions and actions that are in opposition to the basic tenets of the yamas and niyamas bring about the Karma of further pain and ignorance. This is true whether the action is actually carried out, remains in thought form, or is incited in others. Whatever the cause, whatever the degree of involvement, Karma is still incurred. This is why it is necessary to substitute positive and sublime thoughts the moment negative ones are caught arising in the mind.

Moral values, in simple terms, are the values that tell us what is the right, proper and acceptable way of behaving. Moral values are indispensable for good governance. An efficient and technologically sound administrative machinery, unless it stands on high moral pedestal, does not serve the public, but it services a self-perpetuating and exploitative system.

2. Understand Religious Foundations of Administrative Culture

The Scriptures of many world religions contain pearls of wisdom about how one should behave in the public office, or what is expected of those who govern people. When scriptures were written, the world was ruled by kings; hence advice is rendered for the king and his servants. Hindu religion is no exception to this pattern; except that unlike some other religions, edicts and codes are not handed down by the rulers. The religious foundations of the duties and conduct of public officials as described in some scriptures of the Hindu religion is examined here. Let us begin by quoting Krishna in Gita,[13]

> One ought to understand what is duty
> And what is forbidden in the regulations laid down by the scriptures (Shastras)
> Knowing such rules and regulations, one
> Should behave accordingly.
>
> (Gita, Chapter XVI, Verse 24)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ।।

16/24 Bhagavad Gita

One of the most important pillar of administrative ethics is truth. V.N. Datta in his article, "Meaning of Truth" in the daily *Tribune* (Sept. 5, 2002) emphasize the value of truth. He says that, No society could survive without a degree of truthfulness in communication. All communities have emphasised truthfulness as a trait to be fostered. Thomas Brown wrote, "Even the devils do not lie to one another, truth is as necessary to their society as to all others." Everyone who is seriously involved in the pursuit of truth becomes convinced that a spirit is manifest in the laws of the universe. In this way the pursuit of truth leads to the religious feelings of a special sort. Not knowing how near the truth is we seek it far away. This is because we do not realise the strength of our inner resources, the innermost power which we allow to remain dormant. Self-recognition and self-regeneration open the way to truth.[14]

The Vedas and other scriptures based on them, viz., the Smrtis, the Puranas and the Epics, guide us in determining what one should do and what one should abstain from doing; therefore, one should accept the authority of the Sastras in such matters rather than act in an arbitrary way. That is to say, one should perform only such acts as are ordained by the scriptures, and abstain from those which are prohibited by them. This is what is meant by the first half of this verse.

प्रवृत्तिं च निवृतिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ।। 18/30 ।।[15]

The intellect which correctly determines the paths of activity and renunciation, what ought to be done and what should not be done, what is fear and what is fearlessness, and what is bondage and what is liberation, that intellect is Sattvika.

Lord Krishna further says:

O Partha! That understanding by
Which one knows that ought to be done
And what ought not to be done,
What is to be feared and what is not,
What is obligatory and what is permitted,
Leads to the righteous path.

(Gita, Chapter XVIII, Verse 30)

That righteous path in Hindu religion is called Dharma. How does one know the righteous path for specific functions or duties, Hindu scriptures (Shastra) provide guidelines. These guidelines or rules of Dharma have been prescribed by great many seers, each according to his or her wisdom.

Haridas Bhattacharyya has laid down ethical beliefs in the vedic period. To quote him:[16]

In the formulation of its ethical doctrine Brahmanism was fortunate in having a scriptural basis of great antiquity. The Vedas were regarded as the ultimate source of all Dharma—an elusive word that might stand for law, virtue, duty and religion, either jointly or severally. All other sources of Dharma, such as the Smrti (legal literature), sadacara (the pattern of good conduct set by men deeply versed in the Vedic lore), and svasya at manah priyam (actions pleasing to individual conscience), were ultimately based upon the mental and moral equipment of the Vedic scholars.

If one were minded to seek in one place a summary of the moral precepts by which spiritual life in India is guided, one may turn with profit to the Taittiriya Upanisad, eleventh anuvaka. Here a teacher is delivering his valedictory advice to a pupil about to depart for home in order to assume the next role, i.e. a householder's life. The latter is directed not to neglect truth, virtue, and scriptural study but to practice them all through his life without neglecting personal welfare and prosperity. He is further advised to look upon his parents, the teacher, and the guests almost as visible Gods and to support and help them in a proper manner. He is reminded of his relationship with a wider world in which Gods and departed ancestors figure as dependent upon his attention and reverence, and hence these gods and fathers must not be neglected, but they must be approached with faith and proper respect. The guests are to be entertained with alacrity and without niggardliness, while help to the needy must be offered not in an offensive manner but only in a spirit of modesty and sympathy and with fear lest offence should be taken at the mode of giving. In any case of doubt about the proper way of dealing with a social situation, the prospective householder is advised to turn always to such persons as are rational, sincere, upright, devoted to virtuous acts, and free from (personal) desires.

3. Practice Ethics in Management

Col. D.S. Cheema in his article, "Ethics is Management: The Indian Scene"[17] stated that since a manager is expected to get desired and specified results from and through people, the focus of attention of management and that of the mangers is on results. There is no doubt that the manager should be result-oriented, yet it appears that almost exclusive emphasis is laid on results alone. Many a management thinkers believe that the solution to the problems of managerial obsession with results and its undesirable effects lies in our heritage, traditions and ethos. It is relevant to mention here the concept of "Karmayoga" and "Sthitha Pragnya" as propounded in the Bhagawad Gita. It is well known that 'Karmayoga' calls for action without expecting the results and "Sthitha Pragnya' denotes equanimity whether the results are achieved or not. A manager should aim at professional commitment when it is action and emotional detachment when it is the result.

His holiness, The Dalai Lama has beautifully put it as: I believe that life is meant to bring us happiness. Negative actions always bring pain and sorrow, but constructive actions bring us pleasure and joy. The most important thing is transforming our minds. In our daily lives compassion is most effective. We all want to be happy and one of the most important foundations for happiness is mental peace. From my own limited experience I have found that the greatest inner tranquility comes from the development of love and compassion. The more we care for the happiness of others, the greater our own sense of well-being. Cultivating a close, warm-hearted feeling for others automatically puts the mind at ease. This helps remove whatever fears or insecurities we may have and gives us the strength to cope with any obstacles we may have and gives us the strength to cope with any obstacles we may encounter. It is the ultimate source of success in life.[18]

Pursuing material and spiritual happiness and the welfare of mankind can lead any organization confidently into the future. The essence of all this is 'management from the heart' and it is much closer to our way of life than anybody else.

Both the All India services (conduct) Rules, and the Central Civil Services (Conduct) Rules, lay down inter alia that Government servants should, at all times, maintain absolute integrity and devotion to duty. It is, in fact, axiomatic that Government servants, especially those holding positions of trust and responsibility, should not only be honest and impartial in the discharge of their official duties but also have the reputation of being so. The Planning Commission have also referred to this matter in Chapter VI of the First Five Year Plan. They have observed that in their social relations and dealings, those holdings responsible posts should ensure that there is no ground or occasion to suggest that some individuals have greater access or influence with them than others. Government have no doubt that their officers fully appreciate the need for maintaining a high standard of integrity and impartiality and ensuring as far as it lies in their power that their behaviour gives no room for any possible suggestion to the contrary. It is, however, requested that these observations should be specifically brought to the notice of all concerned and steps should also be taken to include them in the teaching given at training institutions under the Ministry of Finance, etc.[19]

In para 7 of Chapter VI of the First Five Year Plan, the Planning Commission have observed that no officer who does not have a reputation for honesty should be placed in a position in which there is considerable scope for direction. The Government of India fully agree with this observation. While there is no intention that an officer should be penalized or condemned merely on hearsay evidence, it is necessary that all recommending authorities should, before recommending officers for responsible posts where there is considerable scope for discretion, take into account all relevant factors regarding their integrity and reputation for honesty and impartiality. This is, of course, not an entirely new principle and it has always been expected that the authorities concerned with postings and promotions should observe it in the ordinary course. In view, however, of the importance which both public opinion and government attach to the maintenance of a high standard of integrity by Government servants, the Ministry of Finance, etc., are requested to bring this principle specifically to the notice of such authorities under them. (M.H.A., O.M. No. 41/2/55(II)-Ests. (A), dated the 23rd April, 1955)

Kamala Prasad has beautifully defined the concept of Ethics and morality which needs to be understood and practiced to usher in a moral Government.

This will call for defining morality for governance. Morality signifies that the declared purpose is realized. In the Greek tradition, it implied the development of the latent capabilities of an individual for the full flowering of his/her personality to deliver public good. To this end, there was rigorous training and preparation for the holders of public office so that the aims of public office were served. Dharma, in the Indian tradition, commands morality in the sense of righteous conduct. As propagated by Emperor Ashok, it further implied inculcation and proactive of virtue in the performance of assigned duties. To an extent, the normative morality would subjugate personal interests to community interests and particular aims to general aims of the society. Mahatma Gandhi has raised Dharma to a higher pedestal, signifying a quality through which we know "our duty in human life and our relation with other selves." Thus, ethics in public life is important to understand our place in society and the duties we owe to the society by virtue of what society gives us. The common people may not articulate it in as many words but this is built into their thinking process when they make an assessment of the conduct pattern of their representatives and leaders and the system over which the representatives have command.[20]

Public employees have to constantly practice ethical values to avoid violation of ethical codes.

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ।

The destruction of impurities through austerities brings about powers to the body and senses.

When austerities, self-imposed disciplines, are practiced, great will is developed, and the abilities of the physical body and senses are extended beyond what is considered normal.

ततः परमा वश्येतहन्द्रियाणाम् ।

From that comes the highest mastery over the senses.

The senses are man's connection to the physical plane. When it is decided that it is time to transcend the distractions of the world, the most difficult undertaking is mastery of the senses. Through perfection of pratyahara the greatest obstacles to Enlightenment are overcome.[21]

4. Action without Attachment, Desire and Egoism. Lord Krishna in Chapter III, Sloka 20 in Geeta says that

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि सम्पश्यन् कर्तुमर्हसि ॥

3/20 Bhagavad Gita

It is through action (without attachment) alone that Janaka and other wise men reached perfection. Having an eye to maintenance of the world order too you should take to action.

Though the man of knowledge has no personal duty, it does not mean that whatever he does he does merely for show. Doing a thing merely for show without entertaining the least regard for it, is a form of hypocrisy. The man of knowledge can never be guilty of hypocrisy. He does only that which he regards as essential and necessary from the point of view of maintaining the world order. He has neither the spirit or exhibition, nor attachment, nor desire, nor egoism. It is not possible for others to know what it is that inspires the actions of a man of knowledge. That is why his actions are considered to be extraordinary and out of the common.

सक्ता: कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ।।

3/25 Bhagavad Gita

Arjuna, as the unwise act with attachment, so should the wise man, seeking maintenance of the world order, act without attachment.

The devotion, zeal and earnestness with which a mother nurses her child, on account of her natural affection and attachment for the child as well as the prospect of receiving some return for her services in her old age, cannot be found elsewhere; even so he who possesses natural attachment for actions and the enjoyments that are obtained through them, and faith in the scriptures which prescribe them, duly performs all actions enjoined by the scriptures, with all their attendant limbs, with sincere faith, reverence and earnestness.

5. Code of Ethics for Public Services in India

The documents prepared by Department of Administrative Reforms and public grievances has chalked out of a Code of Ethics which need implementation. The objective of Code is to prescribe standards of integrity and conduct that are to apply in the public services.

Selflessness

Holders of public office should take decisions solely in terms of the public interest. They should not do so in order to gain financial or other material benefits for themselves, their family, or their friends.

Integrity

Holders of public office should not place themselves under any financial or other obligation to outside individuals or organization that might influence them in the performance of their official duties.

Objective

In carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make choice on merit.

Accountability

Holders of public office are accountable for their decisions and actions to the public and must submit themselves to whatever scrutiny is appropriate to their office.

Openness

Holders of public office should be as open as possible about all the decisions and actions that they take. They should give reasons for their decisions and restrict information only when the wider public interest clearly demands.

Honesty

Holders of public office have a duty to declare any private interest relating to their public duties and to take steps to resolve any conflicts arising in a way that protects the public interest.

Leadership

Holders `of public office should promote and support these principles by leadership and example.

6. Supremacy of Law

There is no one above law. However today, we provide immunity to head of the state. However, our ancient Sanskrit literature suggest supremacy of law.

This principle was incorporated in Brihadaranyaka Upannisad. It reads:

तदेतत्-क्षत्रस्य क्षत्रं यद्धर्मः ।
तस्माद्धर्मात्परं नास्ति ।
अथो अबलीयान् बलीयांसमाशंसते धर्मेण ।
यथा राज्ञा एवम् ।

"Law is the king of kings. Nothing is superior to law. The law aided by the power of the King enables the weak to prevail over the strong."[22]

7. Practical Ethical and Moral Values

According to Swami Chinmaya, be a noble person in life. The tides of circumstances and the tussle of happening may toss us hither and thither, may buffet us up and down, but stay in your thoughts and actions—you will be ever safe. We should follow the teaching of our scriptures.

The Ramayana teaches us that we should not drift from the path of truth, and also presents to us the picture of an ideal son, a model brother and an ideal wife, besides expounding several other principles of moral conduct. In the Mahabharata, we come across persons worthy of emulation, like Yudhisthira, Arjuna, Vidura and Akroora, who are all embodiments of Dharma. The Bhagavatam is a perennial spring of bhakti. While reading it, or listening to its exposition, one's heart melts with bhakti. There is an unfading freshness about it every time we listen to an exposition of the Bhagavatam.

About the Bhavatam, it is said:

(Sanskrit)
Nigamakalpatarorgalitam phalam,
Sukamukhaat-amritadarava samayutam;
Pibata bhagavatam rasam-aalayam,
Muhuraho rasikaa bhuvi bhavukaah

The Vedic tree (nigamakalpataru, निगमकल्पतरु) has several branches, and they are karmas, duties like yajna, anushtaana, etc. Its fruit (phalam, फलं) is bhakti. The sweetest fruit of a tree is the one which is bitten into by a parrot (suka, शुक) or a squirrel. The juice from the fruit of the Bhagavatam flows through the lips of Sri Suka, the sage who narrated the Bhagavatam. If we have a soft heart, it cannot but melt when listening to the Bhagavatam. Tears of joy and bhakti will flow from our eyes.

Devotion is the only wealth of enduring value that we can acquire in this life. It is, therefore, necessary that we should not miss any opportunity to listen to the exposition of the Bhagavatam and the Puraanaas, so that we may develop devotion.[23]

M. Hariyanna describes the ethical and moral values. The Sanskrit word used for 'value' means 'the object of desire' (ista), and the term may therefore be generally defined as 'that which is desired.[24]

We shall confine our attention to the values included in the well-known group of four, viz. dharma (virtue), artha (wealth), kama (pleasure), and moksa (self-realization).

Though all the above four are ordinarily reckoned as values of life, a distinction is sometimes made within them, according to which only the first three are regarded so, excluding the last one of moksa. Early works like the Ramayana and the Mahabharata, for example, often refer to them alone. But it would be wrong to conclude therefrom that the fourth value of moksa was not known at the time, for these eipics and other early works themselves refer to it also. In fact, the ideal of moksa is at least as old as the Upanisads. The restriction of the name of value to the aggregate of three or the tri-varga, as this group is designated, probably only means that the writers of the works in question address themselves chiefly to the common people, for whom the final ideal of moksa is of little immediate interest. Whatever the reason for this inner distinction may be, it is a convenient one; and we shall adopt it in our treatment of the subject here.

8. Observance of Dharma.

The concept of rule of law means that the society must be governed by law or Dharma and not according to the whims and fancies of a Ruler or by powerful individuals. This has been evolved in this Country from most ancient times. The necessity of scrupulous practice of Dharma is forcefully expressed by Manu:

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

Manu, VIII-15

"Dharma protects those who protect it. Those who destroy Dharma get destroyed. Therefore, Dharma should not be destroyed, so that we may not be destroyed as a consequence thereof." (Manu, VIII-15).

Wisdom, pure and transcendent, is different from scientific knowledge, though it is not discontinuous from it. Every science expresses, after its own fashion, within a certain order of things, a reflection of the higher immutable truth of which everything of any reality necessarily partakes. Scientific or discriminative knowledge prepares us for the higher wisdom. the partial truths of science are different from the whole truth of spirit. Scientific knowledge is useful since it dispels the darkness oppressing the mind, shows up the incompleteness of its own world and prepares the mind for something beyond it. For knowing the truth, we require a conversion of the soul, the development of spiritual vision. Arjuna could not see the truth with his naked eyes and so was granted the divine sight.

Ascent to higher levels of being, losing oneself to find the higher self can be achieved through jijnasa or disinterested passion for knowledge. It lifts man out of his narrow limits and makes him forget his self in the contemplation of the universal principles of existence. Knowledge pursued for the sake of power or fame does not take us far. It must be sought for attaining truth.[25]

9. Appointment of Judges to Ensure the Observance of Administrative Ethics

As part of Rajadharma, the King was advised to appoint suitable judges and the qualities and qualifications of persons to be appointed as Judges were also indicated in Mahabharata Shanthiparva 24-18 thus:-

व्यवहोरेषु धर्मेषु योक्तव्याश्च बहुश्रुताः ।
प्रमाणज्ञा महीपाल न्यायशास्त्रावलम्बिनः ॥
वेदार्थसत्त्वविद् राजन् तर्कशास्त्रबहुश्रुताः ।
मन्त्रे च व्यवहारे च नियोक्तव्या विजानता ॥

"A persons who is (i) well versed in Vyavahara (procedural laws regulating judicial proceedings) and Dharma (substantive law on all topics), (ii) a Bahushruta (profound scholar), (iii) a Pramanajna (well versed in the law of evidence), (iv) Nyayasastravalambinah (of law abiding nature), and (v) has fully studied the Vedas and Tarka (logic) should be appointed to carry on the administration of justice."

Narada Smriti also prescribed the guidelines for appointment of judges in the following words:

राजा तु धार्मिकान् सम्यान् नियुञ्ज्यात् सुपरीक्षितान् ।
व्यवहारधुरं वोढुं ये शक्ताः सद्भवा इव ।।
धर्मशास्त्रार्थकुशलाः कुलीनाः सत्यवादिनः ।
समाः शत्रौ च मित्रे च नृपतेः स्युः सभासदः ।।

"Let the king appoint, as members of the Court of Justice, honourable men of tried integrity (Sabhyas) who are able to bear the burden of the administration of justice and who are well versed in the sacred laws, rules of prudence, who are noble and impartial towards friends or foes.[26]

In Sukraniti an ancient treatise on polity (compiled and edited by Gustav Oppert. (1882) there are illuminating provisions prescribing qualification and quality of Judges. Sukraniti, pages 149, 15 to 18 read:

व्यवहारविद : प्राज्ञा वृत्तशीलगुणान्विताः ।
रिपौ मित्रे समा ये च धर्मज्ञास्सत्यवादिनः ।।
निरालसा जितक्रोधकामलोभाः प्रियंवदा ।
राज्ञा नियोजितव्यास्ते सभ्यास्सर्वासु जातिषु ।।

"One who is well versed in civil and criminal law and law of procedure, spiritfull, of sterling character, impartial towards friends and foes, of Dharma abiding nature, truthful, ever active and who has established control over anger, desire and greed and pleasant in speech and demeanour should be appointed as Judge irrespective of the caste to which he belongs."[27]

पिताऽचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः ।
नदाण्डयो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ।।

Manu, VIII-355

"Neither father, nor a teacher, nor a friend, nor mother, nor wife, nor a son, nor a domestic priest should go unpunished for the offences committed, failure to punish amount to failure of Dharma."[28]

10. Practice of Ethical Values at Top Level

O.P. Dwivedi, a doyen on moral and ethical work in administration, suggests the need of selfless service by the people in government. To quote him:

Holding of a public office requires that its incumbent is willing not only to acknowledge the moral responsibility for his/her actions but also to accept the accountability for such actions. Deflecting responsibility does not make action and its consequences disappear. Nothing is more damaging to public trust than justifying fraud and deception in the name of national security, government needs, or nation building. Problems are more pervasive at the top simply because it is there where more is to be gained. That is why moral leadership had to come from people at top. The absence of such leadership breeds cynicism and generates tolerance of hypocrisy, greed, and self-indulgence. The State (and finally society at large) becomes the victim of those individuals holding public offices who are unable to put the public business above their selfish leanings.[29]

Geeta has also stressed the same:

यद्यदाचरति श्रेण्ठसतत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥ 3/21॥

For whatever a great man does, that very thing other men also do; whatever standard he sets up the generality of men follow the same.

Thus, from both pantheistic and theistic sides the possibility of ethics may be assailed. It is significant, however, that in none of these lines of thought is the ethical problem absent, nor is it admitted by anyone of them that morality is not a human responsibility. As a matter of fact, it has been claimed that the moral problem has been most persistently pursued and successfully tackled in India, and even those who did not connect morality with religion has not the least hesitation in denouncing those who believed that the world was ruled by chances or by inaction in the moral field. Witness, for instance, the severe criticisms to which the heretical teachers were subjected in the Buddhistic systems, because some believed in materialism, others in fortuitous origination, still others in automatic attainment of final destiny, and a few in the unimportance of drawing any distinction between good and evil. The wonder, in fact, is that without any kind of theistic presupposition some of the Indian systems should be so highly moralistic, and should have set a pattern for all those in the East and the West who believe that morality needed no theological support and could be based upon an innate propensity towards goodness or a social consideration with which all individuals are by nature endowed.

Ethics is the moving spirit of a welfare state. All the problems emanating today in family or a society or Government are the product of ignoring ethics for selfish motives. Ethical government may appear to be harsh for temporary period, but this is the only alternative for a permanent beneficial government.

An action is noble because of the ideal which one strives, in itself an action is neither good nor bad. It is the motive in the heart of man that makes an act either good or bad. Once we are careful to chose for ourselves the right type of motive to inspire our activities, the achievement is not only spectacular, but the entire effort becomes rewarding in terms of the feeling of peace and sense of fulfilment that floods the bosom. When we work joyously to gain a great deal or goal. Our efficiency increases—Chinmaya.

If administrators work with ethics in their heart and soul, we are sure to make India a heaven on this earth where people from other parts of the world would seek spiritual, ethical and moral pleasure.

In the formulation of its ethical doctrine Brahmanism was fortunate in having a scriptural basis of great antiquity. The Vedas were regarded as the ultimate source of all dharma—an elusive word that might stand for law, virtue, duty, and religion, either jointly or severally. All other sources of dharma, such as the Smrti (legal literature), sadacara (the pattern of good conduct set by men deeply versed in the Vedic lore), and svasya atmanah priyam (actions pleasing to individual conscience), were ultimately based upon the mental and moral equipment of the Vedic scholars. In fact, when lately the question arose whether the good points in the heterodox systems should not be accepted as patterns of belief and conduct, it was immediately pointed out that those who committed the one supreme mistake of not recognizing the validity of the Vedas could not be relied upon to give a correct lead in matters of thought and conduct.

Manu VIII 12-14 spells out the duties of Judges:

धर्मो विद्धस्तवधर्मे सभा यत्रोपतियष्ते ।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासद: ।।
यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हतास्तत्र सभासद: ।।

"In a case where Dharma (justice) has been injured or made to suffer at the hands of Adharma (injustice) and still the judges fail to remove the injustice, such judges are sure to suffer for their act or omission which is adharma."

Dr. Radhakrishnan, a philosopher, no doubt, but also a person involved in public affairs, had, while seconding the Objective Resolution in the Constituent Assembly, this to say, "Much has been said that law . . . People, as well as kings, are subordinate to the Dharma, righteousness which is the king of kings—Dharmaman Kshatrasaya Kshatram—it is sovereignty of this law which we have asserted." Incidentally, even Kautilya, whose Arthasastra is regarded as the classic exposion of a moral statecraft, declared, "in many matters where there is conflict between Dharmasastra and any secular transaction, the king shall decide the matter by relying on Dharma. If Shastra comes into conflict with any rational and equitable rule, then the latter shall be the deciding factor and the strict letter of the text to be nowhere."

Materialism and all its miseries cannot be conquered by materialism. The whole of western world is sitting on a volcano, which may burst tomorrow, go to pieces tomorrow . . . . It is spiritual culture and ethical culture alone that can change wrongracial tendencies for better, warned Swami Vivekananda in the late 19th century.[30]

CONCLUSION

S.K.M. Maeilanandhan states the importance of peace. To quote him:

The essence of vedic scriptures emphasize God realization and attainment of everlasting peace, as the main aim of human life. All religions aim at the following:

- People must live in harmony without harming others.
- Help people who are suffering.
- Love other living beings as they love themselves.
- Share whatever they get, with others.
- Show love and compassion towards fellow beings.

Humanitarianism will blossom only when all people realize the fact though place, appearance and name separate us. We are basically one and united with the soul and source. Let us mediate, analyze, realize and be in Peace and Happiness.[31]

Swami Swabhananda beautifully talks about peace. To quote him:

The force that can hold society together is moral force, dharma, the consideration for the other person. This deep value in mankind, which enhanced becomes altruism, is possible only in an atmosphere of toned down materialism and assertion of the spirit. If the individuals value sense gratification and money, the society will be materialistic; if the individuals value intellectual pursuits, the society will be advanced in science and technology; if the individuals value the arts, the society will be cultured. Only if the individuals place the highest value on spiritual awakening, will the society be a peaceful one.

The fundamental nature of man, says Vedanta, has two important characteristics: freedom and equality. These two aspects have found expression in man's urge for freedom and equality in the social realm as well. Each of the two main ideals of social and political systems of the world, democracy and socialism, emphasizes one of these fundamental urges of mankind.

Modern science now accepts the theory that the essence of all matter is energy, a theory which unifies the physical world. Long before the birth of Einstein, this unity was declared by the sages of the Upanisads who realized this through inspiration, or intuition. Their philosophy, Vedanta, teaches that the essence of all existence is the eternal, changeless Brahman—Existence, Knowledge, Bliss absolute. In the Chandogya Upanisad we read, "All this is verily Brahman", that is , not merely mankind, but all creation is the manifestation of the same Reality.[32]

Rabindranath Tagore wrote, "When we become merely man, but not man in the universe, we create bewildering problems. But this cannot go on forever. Man must realize the wholeness of his existence, his place in the infinite.

All the ills from which Indian Administration is suffering can be solved to a great extent, if we follow the principles of administrative ethics in our personal and official life. All these priceless values are contained in all the religions of the world and especially in our ancient Sanskrit literature—Gita, Vedas, Mahabharata, Dharmshastras, Ramayana, etc. The need is to follow them sincerely to make the people of this country to lead a life of bliss.

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CHAPTER 7

PHYSICAL, MENTAL AND SPIRITUAL HEALTH

> The first and foremost requirement of Human Resource Development is to make staff fit physically, mentally, socially and spirituality. If there is any problem in these areas, there is bound to be problem in the realm of Human Resources.
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> —*World Health Organisation (Emphasis added)*

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CHAPTER

Physical, Mental and Spiritual Health

The first and foremost requirement of Human Resource Development is to make people fit physically, mentally, socially and spiritually. If there is any problems in these areas, there is bound to be problem in the realm of Human Resources.

In order to understand the different manifestations of life first of all know the mind. It is through the mind that we experience traumas, obsessions and conflicts. Through the practice of meditation you can learn to smile at circumstances, you can learn to see every stressful situation as a challenge, or an opportunity to learn, give, serve and love. Meditation is a process of knowing the mind which can happen anywhere at any time. You will find that with the change in our perspective, you will work more efficiently in whatever you do.

Feeling stressed is a danger signal: a sign that you are reaching the limits of your resources. Stress is bad for your health as well as a cause of increasing inefficiency and worsening relationships. The danger is that when under stress you ignore your health, and put your relationships under increasing strain. This sets up a vicious cycle because poor health and poor relationships then add to the stress. It is important, therefore, to focus not only directly on the stresses but also to look after your health and your relationships.

Dr. H.R. Nagendra and Dr. R. Nagarathna in their book, "New Perspectives in Stress Management" observes that stress has far-reaching consequences and has percolated into all aspects of our modern life. Stress is responsible for restlessness, social disharmony, student unrest, family conflicts apart from a series of other psychosomatic ailments and psychiatric problems.

Stress-Induced Ailments

Today man is subjected to a large number of stressful situations in the modern fast way of life and his balance is frequently disturbed. The system is constantly kept under sympathetic stimulations without enough time for the parasympathetic to do its job. This repeated sympathetic stimulations lead to intermittent upsurges of heart rate, blood pressure, poor digestion, elevated blood glucose, etc. When this happens over a number of years it becomes a habit for the heart and the blood vessels to remain in a stimulated state and they lose the capacity to come back to the resting levels. This is the main cause for the increasing incidence of high blood pressure and diabetes among people today.

The other factor that is important in maintaining the homeostatsis is the balance between physical and mental activities. Man can maintain good health only when he takes regular physical exercise as in the form of walking and playing. This balance again is titled in the modern man who has much more to do at the mental level and very little at the physical level. Today, there are so many aids that he does not need to work hard physically for his living. He cannot find time for sports, etc. to keep himself fit as he has many other more demanding problems to solve at the mental level in his mad rush to adapt to the fast world. Thus, he neither has time for resting or relaxing to set higher the autonomic stimulations nor has he time for exercise to maintain his balance.

This idea is clearly enunciated in the Katha Upanisad where the God of Death tells Nachiketa that human beings have been created in such a way that they cannot but want to enjoy the outside world. Only in rare moments of inner awareness we are conscious of a divine spark in us. Even then our biological urges pull us down towards the mundane things of the physical plane. This results in a situation where a person is aware of the presence of perfection within and is eager to reach it but is hindered by powerful urges. Obviously, the result of this conflicting pull is tension.[1]

Swami Gokulananda feels that in modern society there are different kinds of diseases and nervous tension can also be counted as one of them. But it is different from most other diseases because there is no germ or virus causing it. It is the result of the malfunctioning of the body-mind interaction. In other words, we can say that nervous tension is a psychosomatic disease in he true sense of the term. The world "psyche" means the mind and "soma" means the body. Nervous tension is the result of the way we have consciously or unconsciously chosen to live. When we speak of tension we should understand that the primary need of the mind and the body is that the mental and physical functioning be regulated.

Nervous tension is a kind of recurring imbalance resulting in he daily wear and tear of the body. The two aspects of it which we need to understand are how it occurs and how we give expression to it. It comes in different guises, so to say. It may take the form of emotional or mental stress which is generated by our personality as it interacts with the environment every day. This can also be called "social stress." In addition, there is another form of stress called the "digestive stress." It is the tension which results due to our poor eating habits. Therefore, it would be a mistake to think that the causes of stress are merely external: at home or in the place of work, that overwork alone causes stress. There are many other causes, such as poor eating habits, for example.

Each of us thus has a psychophysical system in the body which reflects our state of mind through physical diseases. If we suffer from nervous tension, fatigue or tremendous strain at the mental level, it is sure to come out in the form of aches and pains or more serious diseases such as hypertension, ulcer, stroke, cancer, heart attack and others. In fact, the doctors and psychologists are strongly of the opinion that most diseases are closely linked with a state of sustained nervous tension which has become an invariable component of our daily routine.

Sustained nervous tension is therefore a common phenomenon today. It stems directly from different kinds of frustration, worry and despondency. Each day we have to meet various forms of challenges at home, in our place of work or even at play. These are in addition to the ordinary demands imposed on our mind and body by the process of living. The result of this is acute nervous tension which shows itself in the form of impatience, anger, anxiety or fear. If we take an unhealthy diet, or if we have the habit of smoking, drinking or an addiction to drugs, they too result in different kinds of tension. In short, we can say that we are living in a world of tensions.[2]

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Ever since the dawn of civilization, man has been constantly engaged in the pursuit of unraveling mystery of nature with a view to arriving at the fundamental values of life. Today, the world is in a state of turmoil, the causes of which seem to be beyond man's comprehension and capabilities. Paradoxically enough, man seems to be lost in the world of plentitude. It's soul is starved in the midst of unbounded materialistic pleasures and comforts that science and technology of today have placed at his disposal. The harder he strives to extricate himself out of the web of these problems, the more he is caught and involved in it. Underneath the morass of conflicting values lies man's quest for the real meaning of life and the destiny to which it leads. Science does not help us to find answers to the fundamental moral and spiritual values of life or "how to live" and here we see that the advancement of science has led to mankind, to lopsided growth and development. Sanskrit Literature is full of details as to how to lead our lives decently without causing tensions, stresses and depression. Since we have forgotten our ancient literature and its value, such problems are on the rise.

Janina Gomes in his Article, "Still the Chattering of the Mind states."[3]

All of us in life experience moments of disharmony. We find we are often at cross purposes with life, with events, with daily happenings, with others. Out of all this disorder and disharmony, if we can build lives of harmony and orderliness, we will succeed if not at all times, at least in the most crucial moments in stilling the chattering of our minds.

Human being is the best creation of God and is endowed with logic, perception and capacity to verbalize his experiences. He can make his life pleasurable depending upon how does he use his own resources and experiences. He can induce tension and stress in others by imparting wrong information and can also lesson his worries by imparting correct information.

Present day society is highly competitive. Every one strives for power, prestige and possession to excel over one's own fellow being. This competitive process obviously poses many challenges for the society and the susceptible individuals and may cause anxiety, stress and tension. These are the related terms having almost similar genesis and outcome and are often used to denote hardship of life. Scientifically, however, they are different.

Anxiety refers to a fear reaction in which the cause of the fear is not a specific object. Stress refers to a condition resulting from disturbances to physical or psychological well-being. Tension is readiness for action generally with no action possible and often refers to the strain resulting from stress. Under these situations, logical process is constricted, slowed down and emotional process took up the individual's control.

Revered Shri Vethathiri Maharishi says, 'Harmony is a precious treasure of human life'. Real success and satisfaction, happiness are the different facets of harmony. If one is to enjoy the benefits of life to the fullest, it is necessary to develop and maintain harmony; and for this understanding the philosophy of nature is required.

Harmony should be maintained in all spheres of life, and these are:

Between body and life;
Between wisdom and habits;
Between self and society;
Between the purpose of life and the method of living
Between will and nature.

The more one understands life, the more one will achieve harmony; and success will be proportionate to that. No doubt, harmonizing life is a difficult task, but it is worth all the striving, for it is the only way to equip oneself to enjoy life to the fullest extent and to reach the goal of life, which is the perfection of consciousness. By the development of knowledge man comes to understand the Cause-and-Effect system, which is a Law of Nature.[4]

We may mention in detail about mental and spiritual health.

Mental Health

There is very close relationship between mental equanimity, peace and happiness of an individual and his physical health and efficiency. A mentally tense, anxious and sick person has a tendency to develop various symptoms of organic disorders. Thus, other conditions remaining equal a normally serene and cheerful person may be expected to have various pathological symptoms in his body.

Consciousness shrinks in a mentally abnormal person, and his shrunken consciousness finds expression through his pathological organic disorders. The consciousness of a diseased person has a trend towards continuous contraction. The domain of consciousness of a mentally and organically sick person becomes narrow, clouded and depressed. The ancient Indian seers used the conception of 'mental equanimity' instead of the concept of 'mental health'. Sri Aurobindo used the concept of mental serenity in the same sense as the concept of 'mental equanimity' of ancient Indian seers. The concept of 'mental equanimity' is more satisfactory than the concept of mental health because the former alone can produce spiritual development in an individual.[5] Swami Vishnu Devananda states:

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः

When consciousness of subject and object disappears and only the meaning remains, it is called samadhi. Samadhi is a merging of the mind into the essence of the object of meditation. Nothing exists but that pure awareness.[6]

Mind is the most powerful part of the human system. It is a Super Computer. Staff members in the organization don't realize its potential or devise ways and means to harness this most important source. Organizations, can achieve excellence, provided they know the secret of tapping human mind. We generally notice that most of the people are not mentally positive as one or the other problem concerning their life continuously bogs them down. Many of them become mental wretches and a liability on the society. The society, instead of solving their problems, cause further deterioration. 25 percent of people in every society are a liability and the other 75 percent are not contributing as per their potential. People should try to create positive mental attitudes among them. Positive mental attitude is a state of mind that reflects among the people. Positive mental attitude is a state of mind that reflects the strength of people's belief in what they do. It generates inner and voluntary emotions, which enhances motivation, resulting in positive thoughts. Positive thinking is the key to development and is result-oriented.

Ethical behaviour in the public services is considered as a blend of moral qualities and mental attitudes. The requisite moral qualities include not only the willingness to serve the public but also the willingness to behave competently, efficiently, honestly, responsibly, objectively, fairly, and accountably. Mental attitudes include awareness of moral dilemmas inherent in policies and conflicting claims on the substantive and procedural aspects of policy, an empathy for divergent views held not only by some members of the public but also by professional colleagues, and a sensitivity to paradoxes of rules that may lead to frustrating and unkind actions. Thus, an appropriate blend of moral qualities and mental attitudes become an essential ingredient for moral government and administration. Such a mixture strengthens the basis of legitimate and effective government, which is founded on public trust and confidence.

We get a moral government by creating those conditions within which a moral government can operate. This is done by making it possible for officials to acquire the necessary traits and by practicing the same. An exemplary public servant is not simply the one who obeys and behaves within the confines of law but is also one who strives for a moral government. Such is the duty of those who wish to be involved in the difficult and complex world of government. This is the essence and basis of a moral state.[7]

Public life is in a desperate state today, with vice regal regalia dominating it with its fierce ferocity and crushing criminality, sounding the death knell of ethics, morality, and value system. There is dire need to save it. Public men, at whatever station of life they function—must be 'men' for the public; leaders must lead; and most importantly, politicians must stop 'politicking'. Public opinion which is often branded as meaning neither public nor opinion—must be built up against acceptance and tolerance of unethical behaviour and action by anybody, howsoever high and mighty he may be. Crisis of confidence—which admittedly is a function of culture—must be restored in public life; otherwise, the ancient civilization that we boast of, will be no more; there will remain no public, no life, worth living, without ethics.[8]

The ancient Indian philosophers laid stress on mental equanimity for the general well-being of individuals. The mind of an ordinary person is usually very restless. Myriads of desire produce upheavals in the mind of an individual. Over and above this, the mind of an ordinary person is affilicated by several tensions.

The ancient Indian philosophers maintained that if the mind of an individual usually remains in a disturbed state, he is very likely to develop pathological symptoms. An individual with pathological mental symptoms quite often develop certain pathological organic symptoms because there is very close relationship between the body and the mind of an individual. The mind of an individual becomes free from anxiety and miseries, if there is peace in his mind.[9]

The mind is a reservoir for numerous powers. By utilizing the resources which are hidden within it, one can attain any height of success in the world. If the mind is trained, made one-pointed and inward, it also has power to penetrate into the deeper levels of our being. It is the finest instrument that a human being can ever have.[10]

Spiritual Health

In sum, individuals can have perfect health only when they are able to ascend from the lower to the higher states of consciousness, and remain perfectly poised in the higher plane of consciousness for a considerable duration of time. Perfect health is a comprehensive concept which includes mental equanimity, physical fitness and spiritual development of an individual.

The most crucial problem with which mankind is faced at present is the problem of health in its comprehensive sense. Health in its comprehensive sense means perfect physical fitness, mental serenity and vivid comprehension of the higher planes of consciousness in an individual. Healing means restoration of an individual to his normal state of physical efficiency, mental equanimity and clear comprehension of the higher planes of consciousness.

Health has its base in spiritual powers. Organization can arrange different lectures on spiritually which can keep the health of the people in good shape as well move them to positive action. J.L. Gupta in his article "Power of Prayer" in the *Daily Tribune*, dated August 31, 2000 stated that, "Today, we care for what we eat, but not for what is eating us. We worry about what we wear, not what is wearing us out. We build houses and furnish them at considerable cost to make them comfortable. Then we look for the fastest cars to get away from our homes. We get every place air conditioned so that we do not sweat at work or on the road of life. Then we spend more—we buy a treadmill or join a gym, even to go to a health-club all to be able to sweat out."

Such indeed is the dichotomy in our lifestyle. In the new millennium we are moving fast, at a rather rapid pace, but we are not aware of the direction. We are rudderless. No, wonder, we have problems—of body and mind—All tension and lot of stress. There is not a moment of peace and rest. No time to stand and stare. Resultantly, the medicos claim a substantial share of our earnings, regularly.

Shirish Joshi rightly stresses the need of spiritual health. To quote him: that the notion that religious faith can promote physical well-being is not new. Most of us have heard of cases in which someone, by sheer faith and will have, miraculously recovered from a terminal illness or survived far longer than doctors thought possible. What is new that such rewards of religion are becoming the subject of study by scientists.[11]

A study found that religious folks had lower blood pressure, less depression and anxiety, stronger immune system and generally spent less money on medicines than people who did not believe in the existence of God and were less involved in religious activities in temples. Scientists cannot prove that God heals, but they can now prove that belief in God has a beneficial effect. There is little doubt that healthy religious faith and practices can help people get better. As a result of many studies, which say that prayer can help people feel better and live longer, many medical schools in the USA are offering courses in spirituality, religion and health.

Man without divine knowledge wanders in darkness. He is like a tree without fruit, flower without fragrance, a stream without water. Such a life is absolutely barren and worthless.

S.K. Kiran Kumar and K.A. Geetha have rightly summed up: Holistic approach to health represents a revisioning of the human endeavour to restore order in the organismic functioning, that has occurred in the past several centuries within the medical profession. The holistic health movement is the reflection of the growing dissatisfaction among the professional as well as lay people about the capacity of modern medicine in delivering the health care. A shortcoming of modern medicine is its failure to recognize the interactive nature of the different aspects of human existence viz., physical psychological, social and spiritual in the etiology of illnesses and in the maintenance of health and well-being.

Since modern medicine is itself a development within the framework of science, many have argued that the change needs to be brought about in the very framework. Thus, holistic movement is viewed as a by product and manifestation of the contemporary thrust on the revision of the scientific framework. One can find this trend in the works of behavioural, natural and social scientists which are contributing for major change in the world view. It involves a fundamental shift in cognition leading to radical alternations in the belief and assumptions about the nature of the universe, about the human nature, about organism environment interaction, and about the nature of consciousness. The newly emerging worldview is described as holistic paradigm (Krippner, 1991).

In the final analysis, the physical, social, mental and spiritual balance is the most desirable for holistic health. Unless a person is physically fit and active; he cannot perform at his best level. On the other hand, it is the mind, which accounts for 80 percent of physical and social problems. These are called psychosomatic diseases. Lastly, it is the spirit which ultimately directs the mind and through it to the body. The society should devise ways and means to ensure synergy of the physical, social, mental and spiritual capabilities, which would release the infinite potential powers of the people and generate efficiency and happiness in the society.

TECHNIQUES OF STRESS MANAGEMENT

Uma Arulnidhi, over his years in pursuit of spiritual truth, had found that certain techniques of physical exercise and meditation were useful, even necessary tools—in that exercises served to keep the body sufficiently healthy so that one could pursue one's spiritual search without the worry, loss of energy and suffering of disease; and meditation served to quiet the mind to enhance insight, sharpen awareness and enable deeper, subtler spiritual enlightened persons of the past and present. When he wanted to convey his philosophy to the world he felt that it must be conveyed along with such practices as he had personally found efficacious and felt confident of transmitting to others so as to be useful and practical for them. He realized that there are books full of eternal Truth always available for anyone to open and read: the problem is that we cannot seem to fully grasp those truths through books, no matter how well written they may be, or how many times we read them. A personal dedication and systematic, persistent practices of body and mind should be the best way to fully realize and integrate spiritual knowledge in one's life.[19]

When we face life's problems and are confronted with turbulent or worrying events, we often get so obsessed with the problem that our minds chatter and weave round and round the problem to no avail. This chattering of mind disturbs our mental poise and ease and makes us compulsively obsessed with the happenings. The result—a loss of equilibrium and balance.[20]

Deep down inside us is a felt need for a still mind. In fact, there are ways to experience this stillness in the thick of the battles of our lives. In the midst of confusion and conflict, we can retain a stillness that quietens us and creates a certain distance between us as experiencing selves and our circumstances.[21]

To maintain calm in situations of threat, hazards, disorder and conflict is not easy. It is a life-long lesson we have to learn. It comes through practice, through trial and error, through many failed efforts, through the process of human growth and evolution.

Stillness is a divine gift. The human heart has divine treasures which unfold through patient effort and calm. Stillness is not passivity but experiencing calm in the midst of trials. It is the ability to respond to life with courage and the ability to stand the test without turbulence.[22]

All of us in life experience moments of disharmony. We find we are often at cross purposes with life, with events, with daily happenings, with others. Out of all this disorder and disharmony, if we can build lives of harmony and orderliness, we will succeed if not at all times at least in the most crucial moments in stilling the chattering of our minds.

Techniques of maintaining physical, mental and spiritual health for an effective HRD.

Yoga pays particular care and attention to the purification of the body. It is often asked, why Yoga bestows so much attention on the body, when its aim is a spiritual union with the Divine. Yoga regards the body as a vehicle through which the spirit manifests itself. Just as a violinist takes care of his violin without which he would not be able to express his art, so the Yogi takes care of his body as the only instrument through which he can express the spiritual powers.

In our daily life tensions accumulate, increasing our mental burden. This makes us prone to depression, anger toward others, aggressive behaviour, guilt consciousness and self-pity. Our personality contracts under these inner pressures and as a result we are miserable and insecure. Loneliness and lack of support often plague us. We feel we are drifting, lost at sea.

We have to steer our ship though all these tempestuous waters of life in order to reach the safety and security of the shore. Gradually it becomes evident that our search is for something infinite, permanent, but nevertheless inextricably interwoven with our every day life. It is essential to learn to utilize every experience, pleasant or unpleasant, big or small to mould our character and expand our consciousness. Every one of these situations should draw us closer to the goal, which according to Vedantic thought is coming face to face with one's own Divine nature, or "to discover the eternal relationship between the eternal Soul and the eternal God. Becoming perfect or going toward God simply means realizing what is already within ourselves. This journey is termed variously as going back home, meeting a long-lost beloved friend, or attaining our own empire. It should be a lively, natural and joyful undertaking.

With resolute hearts we adopt some time-tested techniques in our daily life, and though assiduous practice we ultimately realize the Truth. This realization transforms our life, changes our perspective, and reveals the profound significance of everything we experience. We will then see the one indivisible light shining inside and outside ourselves. We become the embodiment of love, peace, fearlessness and strength. How to accomplish this journey smoothly with conservation of time and energy, and with the maximum benefit to oneself and others is the theme of Yoga?

1. Yoga Therapy

Swami Satyananda Sanswati in his book, "Asana comments that Mudra Bandha, (Bihar School of Yoga, Munger, Bihar, India, 1999):

"Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow."

For most people, however, yoga is simply a means of maintaining health and well-being in an increasingly stressful society. Asanas remove the physical discomfort accumulated during a day at the office sitting in a chair, hunched over a desk. Relaxation techniques help maximize the effectiveness of ever-diminishing time off. In an age of mobile phones, beepers and twenty-four hour shopping, yogic practices make great personal and even business sense.

Yoga is a part of Ayurveda. The word yoga is derived from the Sanskrit root 'yuj' meaning 'to unite', 'to combine', and 'to integrate', which means total integration of the physical, mental, intellectual and spiritual aspects of the human personality.[22] Yoga is a way of life, propounded by Patanjali in a systematic form. It consists of 8 steps, namely, restraint, observance of austerity, physical postures, breathing exercise, restraining sense organs, contemplation, meditation and samadhi.

> यम - नियामासन - प्राणायाम - पत्याहार; धारणा - ध्यान - समाधयोडष्टावङ्गानि
>
> —Pantajali, Yogasutra 2.2.9

They are controlled by means of practice and non-attachment. Patanjali Yogasutras-12.

Practice is the repeated effort to follow the disciplines which give permanent control of the thought-waves of the mind. *Ibid., 13.*

Practice becomes firmly grounded when it has been cultivated for a long time, uninterruptedly, with earnest devotion. *Ibid., 14.*

The practice of yoga prevents psychosomatic disorders/diseases and improve individual's resistance and ability to endure stressful situations. As a primary prevention, yogic exercises should be advised to drive the benefits of prevention of diseases, promotion of health and for therapeutic purposes.

Swami Harshananda in his Article, "Attainment of Yoga" mentions that knowingly or unknowingly, all of us are struggling to get peace. As long as our mind is in pieces and the pieces are in ceaseless mutual conflict, peace eludes us. It is only when we learn to put these pieces together so as to make the mind whole and integrated that we gain the peace of Kaivalya. This is easier said than done. However, with competent guides like Patanjali who are ever eager to help out of infinite compassion, this task should not be that difficult.

Patanjali, the great master of the Yoga system, calls these pieces of the mind as vrttis, modifications, which are ever arising and never subsiding. Yoga or union (uyj = to yoke) of the individual self with the Supreme Self will result through Yoga or Samadhi, (yuj = to get samadhi or perfect concentration) when these vrttis are controlled, suppressed and eliminated, by the right kind of discipline and training. This discipline and training is also Yoga.[12]

Dr. S.C. Manchanda, professor and Head; Department of Cardiology, All India Institute of Medical Sciences, New Delhi has depicted the role of Yoga lifestyle in Coronary Artery diseases in his "Research Study of Reversal of Coronary Heart Disease through Prekasha Meditation with Reference to: Coronary Atherosclerotic Reversal Potential of Yoga Lifestyle Intervention." According to the study, forty-two male patients (mean age 51.0 + 9.5 range 32-72 years) with angiographically proven CAD were included. Patients in the control group (n=21) were managed on conventional medical therapy (with control of risk factors, AHA step 1 diet, moderate aerobic exertion), while those in the yoga group (n=21) were advised strict lifestyle modifications and yogic exercises as detailed below. The yogic lifestyle intervention programme consisted of:

(a) Yogic lifestyle methods:
  (i) Health rejuvenating exercises: a set of movements for improving the general tone of the body and to improve coordination.
  (ii) Relaxation exercise (Kayotsarg): a method of complete relaxation to prepare the body and mind for mediation.
  (iii) Breathing exercises (Pranayama).
  (iv) Yogic postures for stretch relaxation (Asanas).
  (v) Preksha meditation (preksha means seeing deeply within).
  (vi) Reflection on moral values (Anuvrat and Anupreksha.)
(b) Stress Management (relaxation, breathing exercises and Preksha meditation).
(c) Dietary control.
(d) Moderate aerobic exercises.

The change in the lesion severity was classified into regression (10% absolute reduction in diameter stenosis), no significant change (<10% change in diameter stenosis) or progression (>10% absolute increase in diameter stenosis). In the Yoga group, 3 (5%) lesion showed progression, 46 (75%) lesion showed no change while 12 (20%) lesion showed regression. In the control group 22 (37%) lesions showed progression, 36 (61%) showed no change while 1 (2%) showed regression.

Yoga lifestyle intervention is beneficial in improving the symptoms and exercise capacity, lowering weight and serum lipid levels. It also retards the progression of coronary atherosclerosis in patients with severe coronary artery diseases and reduces revasularisation procedures.

Yoga is a system of physical, mental and spiritual training. It originated in India thousands of years ago. It is not a cult nor a creed. But it is a method of self-realisation which starts with the purification of the body and ends with the unfoldment of the spirit.

In ancient India the early Yogis were a group of mystics and scientists to whom the relationship between the mortal man and an immortal spirit was of great interest. They set about to find ways and means of uniting these two during the earthly life of man. They spent not decades but centuries in making their experiments with different methods of concentration, meditation and relaxation; with various breathing processes, postures and foods. When they finally succeeded in their experiments, they systematized the result of their findings and called it the science of Yoga. The aim of Yoga is to achieve reintegration of the individual consciousness with the cosmic consciousness.[13]

The aim of Yoga is to completely alter one's personality and outlook so that he is able to face all problems of life with equanimity, while pursuing to achieve the ideals which he cherishes. It is a complete break with normal waking consciousness. It is neither a condition of vain pursuits and frustrations of waking life, nor a condition of mere dreaming, nor even condition of absence of quality as in deep sleep, but a condition of calmness and tranquility of mind in daily pursuits. As the Gita describes with an analogy, he is one in to whom all desires enter as waters into these and is ever motionless though constantly being filled (II.70). He enjoys and suffers like all human beings; he has passions, fears and rages like all human beings; but unlike the ordinary human beings, he is able to maintain tranquility through them all.[14]

2. Mantras

Mantra is a mystic syllable with esoteric meaning. It is extremely efficatious when it is pronounced properly with clear awareness of its esoteric meaning. It produces certain vibrations which alter the orgnic and mental states of an individual. It is also capable of altering the organic and mental states of other person. It is even capable of producing changes in the environment. Patanjali in Yogasutra 1.29 speaks that mantras leads to the awareness of the indwelling spirit.

Swami Vishnu Devananda states that Mantras are Sanskrit-invocations of the Supreme Being. Reinforced and propelled by japa, meditation, they pass from the verbal level though the mental and telepathic states, and on to pure thought energy. Of all languages Sanskrit most closely approaches telepathic language because of its affinity to the fifty primeval sounds. It is the most direct way to approach the transcendental state.[15]

Swami Rama in his book, "Living with Himalayan Masters" states that Mantra is a syllable, a sound, a word, or set of words found in the deep state of meditation by the great sages. It is not the language in which human beings speak. Those sounds which are received from the super conscious state lead the seeker higher and higher until he reaches the perfect silence. The more awareness is increased, the more mantra reveals new meaning. It makes one aware of a higher dimensions of consciousness. Exploiting the noble tradition by selling mantras in the marketplace is absurd.[16]

OM is the primordial spanda (vibration). All mantras have emerged out of it. OM is of the nature of pure light. All other mantras are also of the nature of light waves. A Yogi who frequently pronounces mantras and is conscious of their esoteric meanings comes to possess a radient and luminous body full of glowing health.[17]

Mahesh Chandra Pal observes that Gayatri Mantra may be called 'supreme medicine' (manausadhi) because it heals all diseases. In his view, any sick person may be cured of his disease by just regularly reciting Gayatri mantra. The ancient Vedic seers never fell ill because they used to regularly recite Gayatri mantra by becoming fully aware of its esoteric meaning. There are several other mantras which have healing power. These mantras spread vibrations in the environment which make it fit as these vibrations enter other individuals.

OM is the first syllable of the Gayaitri mantra which the ancient Vedic seers used to recite. It symbolizes the first rhythm through the medium of which the universe was created. The next few syllables which follow the syllable OM are Bhurbhuva svah. Here the syllable 'svah' means 'heaven'. This heaven has two regions, viz., the lower and the upper, the lower region of the heaven is known as 'Indraloka' where deities reside and enjoy happiness. The heaven of the upper region is permeated by truth. Wise persons prefer to enter into the upper region of heaven which is permeated by truth.

Pure consciousness (Siva) is the source of Gayatri mantra. Gayatri mantra symbolizes the sun. Anybody who habitually recites the Gayatri mantra gets purified in his body and mind because the radient energy of this mantra burns all the blemishes in his personality.

Swami Sivananda in his "Practice of Yoga" rightly suggests:

OM and the Gayatri-Mantra have acquired such great importance that they are often referred to as the Pranava and the Gayatri just as the Bhagavad Gita is referred to as the Gita. In the Vedas, Upanisads, the Gita, and the later literature, there are numerous references to the holiness, importance, and significance of the Pranaya and the Gayatri. The whole of the Mandukya Upanisad is devoted to the delineation of the spirituo-philosophical significance of OM. Though the Upanisad contains only twelve verses, it is considered so important that numerous commentaries are written on it. Sri Gaudapada-acarya, the grand Guru of Sri Sankaracarya, has written an extremely subtle and revolutionary philosophical work called the Mandukya-karika to elucidate the high philosophy of this Upanisad which establishes the supremacy and ultimacy of the Non-dual Reality (Advaita) Sri Sankaracharya has commented on both the Upanisad and the Karika.

The efficiency of the Japa is accentuated according to the degree of concentration. The mind should be fixed on the Source. Then only you will realize the maximum benefits of a Mantra. Every Mantra has got tremendous force. A Mantra is a mass of Tejas or radiant energy. It transforms the mental substance by producing a particular thought movement. The rhythmical vibrations produced by repeating the Mantra, regulate the unsteady vibrations of the five sheaths. It checks the natural tendencies of objective thoughts of the mind. It helps the spiritual power and reinforces it.[18]

3. Role of Pranayama

The term pranayama is derived from the Sanskrit term 'prana' which means the 'vital principle.' The vital principle permeates the brain and the nervous system of an individual. It is the source of volition, enthusiasm, spontaneity and happiness in an individual. He spreads the same in the environment which also becomes pure.[19]

Pranayama is the method of rhythmic regulation of breath. It produces stability in the body, and equanimity in the mind of an individual. The subtle physiology of an individual gets purified through regular practice of pranayama. The body of an individual becomes free from leanness, obesity, crookedness, etc. through regular practise of pranayama. It becomes exceedingly beautiful and fragrant through regular practise of pranayama. It becomes very light. It can even violate the law of gravitation. Swami Vishnu Devananda states:

> Pracchardana-vidharanabhayam va pranasya
>
> It is also achieved by the expulsion and retention of the breath.

This is a reference to the practice of pranayama as a method of purification. Regulation of the breath gives control over the thought waves, for control of breath is directly related to control of mind. There are many pranayama exercises, each of which has a special effect on the autonomic nervous system and the psyche.[20]

We do not pay any serious attention to breathing, the most important of all our bodily functions. It has never occurred to many of us that a great deal of our physical and mental troubles are due to the fact that we do not breathe correctly. Life and breath are synonymous. We live as long as we breathe. We start our life with the first breath and end it with the last breath. We never stop breathing whether we are awake or asleep. We can exist without food for weeks and without water for a few days but without air we cannot exist even for a few minutes. Air is the most important nourishment for our blood. All the activities of body from digestion to creative thinking depend upon the oxygen supply through breathing; yet we treat breathing with utter indifference. If there is a deficiency in the supply of oxygen, the process of ionization will be incomplete and the food is partially assimilated. Nearly 50 percent of delinquency in minors is due to oxygen starvation which is the result of shallow breathing and lack of fresh air.

The habit of shallow breathing is one of many unnatural habits that modern civilization has forced upon us. It has been proved that in the civilized world only babies can breathe in a natural way. In order to enjoy good breaths in a day. Shallow breathing is directly or indirectly responsible for a number of physical and mental diseases ranging from nervous disorders to common colds. To function properly the brain requires three times more oxygen than the rest of the body. If it does not get its due allotment, it exacts it from the body supply. That is why brain workers often possess a poor physic and a bad health. Deep breathing not only nourishes the whole system but also cleanses it.

Kiran Bedi in her Article in *The Tribune* (Sept. 7, 2000), "The Miracles of Dhamma", i.e. vipasana advocated by Lord Buddha has been deeply impressed by the impact of Vipasana (a type of Pranayama) on Police Officers.

After taking the feedback of our silver jubilee Vipassana course on police officers the teacher Sri Bhanwar Singh Sahwal who conducted the course shared his experiences about Vipassana.

Narration of this personal account of the teacher was an eye-opener for 55 police officers sitting in the meditation hall. It was experienced that we do not have to wait for depressions and fears to overpower us. Solutions are amongst us here and now. We only have to seek them, learn them and practice them.

Dhamma is one of our richest heritages. It is for us to convert it from a distant archaeological monument into a holistic dwelling.

Prana is not mere breath but it is cosmic energy. It is a life giving principle which pervades the whole atmosphere. It is manifested in every form of existence—organic and inorganic. By breathing exercises it is possible to raise the degree of circulation of Prana in the body. The surplus of Prana is stored in the solar plexus which is the battery of human body.

4. Nutrition and Health

Swami Vishnu Devananda in his book, "Meditation and Mantras" has rightly said that, What is consumed by the human body correlates directly to the efficiency with which the brain functions. Recent studies show that certain red food coloring creates hyperactivity in children, and that refined sugar can cause emotional instability. These are just two examples of substances that are often heedlessly consumed without understanding their effect on the body and mind.

Several years ago vegetarianism was, in a sense, an underground practice. A person who refrained from eating meat was viewed with a certain amount of curiosity, if not suspicion. Today it is quite a different story. Health food stores and vegetarian restaurants are prevalent. There is a growing awareness that our health is directly affected by what we eat. Many diseases can be cured by a change in diet or a short period of fasting, with no medications at all. This is true not only of physical disorders, but of many mental difficulties as well. It is particularly important that pregnant mothers have this awareness; too often they do not realize the effect of their diet on the developing fetus.

There is no doubt that, "You are what you eat." A subtle part of what is consumed becomes the consciousness. Those who have changed from a meat to vegetarian diet notice a corresponding change in consciousness. There is a certain grossness that disappears, and the awareness becomes finely tuned.

In the Bhagavad-Gita three types of food have been mentioned which produce three different types of dispositions in individuals.

A person becomes healthy, moral, religious, intelligent and creative by regularly taking, sattvika food.

Sattvika spreads sattvika and the Cumulative effect is purity of environment:

आयु: सत्त्वबलारोग्यसुखप्रीतिविवर्धना: ।
रस्या: स्निग्धा: स्थिरा हृद्या आहारा: सात्त्विकप्रिया: ॥ (XVII/8)

Foods which promote longevity, intelligence, vigour, health, happiness and cheerfulness, and which are sweet, bland, substantial and naturally agreeable, are dear to the Sattvika type of men."

कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिन: ।
आहारा राजसस्येष्टा दु:खशोकामयप्रदा: ॥ (XVII/9)

Foods which are bitter, acid, salty, overhot, pungent, dry and burning, and which cause suffering, grief and sickness, are dear to the Rajasika type of men.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ (XVII/10)

Food which is half-cooked or half-ripe, insipid, putrid, stale and polluted, and which is impure too, is dear to men of a Tamasika disposition

5. Power of Music

The atmosphere has two aspects; physical and spiritual. The physical ecosystem depends on the spiritual ecosystem. If the spiritual ecosystem of a place gets spoilt then the physical ecosystem cannot improve either. If the people here become too headstrong then nothing will work. However, when there is chanting of the Lord's name by hundreds of thousands of people every day, then there will be peace in all four directions.

Pravrajika Varadaprana in his Article, "The Power of Music" states quoted in values, "the key to a meaningful life" states that , When one is feeling low or depressed, listening to music can help change the mood when nothing else helps. We can consider the effect of music on the mind from the standpoint of the gunas, the three qualities that affect the moods of our minds. When we are feeling dull and lethargic (tamasic), music of a lively, vibrant nature (rajasic) can pull us out of that mood. When we are feeling restless and agitated (rajasic) we can be calmed down by music that is serene and peaceful (sattvic).

Music can draw the mind out of the world of maya, or it can concentrate the mind and elevate it to a higher level of consciousness.

The test of good music for the spiritual aspirant is whether or not it is compatible with the thought of god.[21]

Those who can follow the words of the song can sing in the chorus and those who cannot follow the words can lose themselves in the bhava, the mood of devout surrender, which it expresses. The words of the song are:

> Lord, let me see your face in every face I see,
> Lord, let me feel your grace, feel your grace in me,
> Lord, let me find the place where you want me to be,
> And Lord, let me find the space that brings me
> Nearer to Thee.

This song means that wherever I look, You and only you are there. Wherever I turn my eyes, I find You and You alone. Every flower has Your fragrance. It is not necessary to tell a bee to go to jaggery; wherever there is jaggery a bee will be attracted to it. Wherever a bhajan is sung, the mind will be attracted to it. Wherever a bhajan is sung, the mind will be attracted and engrossed by it. Even a cow becomes engrossed in a bhajan.

6. Non-Violence

Violence has become a greatest pollutant of this life. People do violence's in the name of religion, fundamentalism and personal gains creating permanent scars on this globe. Gujrat violence is a recent example. Such incidences spoil the environment and disturb its peace causing enemity, hatred and jealousy among people causing a great danger to environment. Swami Rama has laid down some principles, based on Gandhi ideology which if followed can bring communal harmony, national integration and international brotherhood. All these principles are based upon the philosophy of shrimad Bhagavad Gita, Vedas, etc. To quote:

1. Non-violence and cowardice cannot go together, because non-violence is a perfect expression of love that casts our fear. To be brave because one is armed implies an element of fear. The power of ahimsa is an extremely vital and active force which does not come from physical strength.
2. A true follower of ahimsa does not believe in disappointment. He dwells above in perennial happiness and peace. That peace and joy do not come to him who is proud of his intellect or learning; they come to him who is full of faith and has an undivided and single-pointed mind.
3. The intellect can produce many wonders, but non-violence is a matter of the heart. It does not come through intellectual exercises.

4. Hatred is not overcome by hatred, but rather by love. This is an unalterable law.
5. Devotion is not mere worship with the lips. It is self-surrender with mind, action, and speech.
6. Gandhi did not believe in the barriers created by religions, cultures, superstitions, and mistrust. He taught and lived the brotherhood of all religions.
7. Gandhi believed in the art of living without concern for the fruits of one's actions. He practiced not worrying about success or failure, but paid attention to the work at hand without feeling the slightest anxiety or fatigue.
8. In order to enjoy life one should not be selfishly attached to anything. Non-attachment means to have a pure motive and a correct means without any worry or desired result. He who gives up action falls, but he who gives up the reward rises and is liberated.
9. Yoga is the complete re-integration of all the states of mind, the intellect, senses, emotions, instincts, and every level of personality. It is a process of becoming whole.
10. One's mantra becomes one's staff of life and carries one through every ordeal. Each repetition has a new meaning and carries one nearer and nearer to God. It is capable of transforming that which is negative in the personality into that which is positive, and it can gradually integrate divided and opposing thoughts at deeper and deeper levels of consciousness (Based on Gandhiji Ideals).[22]

If you practice non-violence out of cowardice, it is no merit at all. Real non-violence means the greatest strength and power of endurance that a man can attain to. It means the greatest courage coupled with the greatest love. It means total absence of hatred. That is what Sri Krsna tried to teach Arjuna in the Gita. He exhorted him to do his duty, which in his case happened to be fighting, without hating others.[23]

The ahimsa is a high ideal. We must proceed step by step towards that ideal. The mind must be cleansed of all unclean, we get some real spiritual experience. Ahimsa as a theory and ahimsa as practised in one's own life are wide apart. In the Isavasya Upanisad you read, 'When a person sees the Self in all people and all people in the Self, then he hates no one. This is a recurring idea in the Upanisads—that self-realization is the basis of true ahimsa. When one realizes the Self, one hates none.

7. Company of Good People

Swami Ashokananda says, "Another remedy for a restless mind is the companionship of those who have already reached a high state. In their company you will find that your mind will gradually be withdrawn from the gross things of the world. Seek out such holy people. I will admit they are not easily obtainable, but that which you are seeking is not a small things, the company of the spiritually enlightened will make of a mortal man an immortal god. Search for such people. In the company of god there is a possibility that you will come across them if you are earnest. Keep company with them, and you will find your mind has withdrawn from the sense world and a deep and calm state has come."

8. Meditation

Meditation is the process where the mind of a person is attracted towards God without interruption and is always keen to sit in prayer from the core of heart. Prayer and Japa always help in supplementing and complementing meditation.

It is important to know the difference between ordinary concentration and meditation. By the word 'meditation' we mean dhayana or contemplation. It is not just ordinary concentration. It is a special type of concentration. In the first place, meditation is a fully conscious process, an exercise of the will. Secondly, meditation means concentration on a spiritual ideal which presupposes that the aspirant is capable of rising above worldly ideas. And finally, meditation is done usually at a particular centre of consciousness. It is clear that true meditation is a fairly advanced state, attained after long practice. It is the result of long years of discipline.[24]

Meditation is the practice by which there is constant observation of the mind. It involves setting aside a regular time and place for the specific purpose of discovering that infinite well of wisdom which lies within.[25]

Without the help of meditation, you cannot attain knowledge of the self. Without its aid, you cannot grow into the divine state. Without it, you cannot liberate yourself from the trammels of the mind and attain immortality.

Meditation is the only royal road to the attainment of freedom. It is a mysterious ladder which reaches from earth to heaven, from error to truth, from darkness to light, from pain to bliss, from restlessness to abiding peace, from ignorance to knowledge. From mortality to immortality.[26] To quote Swami Vishnu Nanda,

> Dukha-daurmanasyangamejayatva-svasa-prasvasa
> viksepa-sahabhuvah

Mental pain, depression, physical nervousness, and irregular breathing are the symptoms of a distracted state of mind.

These are outward manifestations of an internal state of being. They are the result of the above-mentioned obstacles to meditation. They are also a way of life for many thousands who never undertake spiritual disciplines such as meditation and Yoga. But they can be thoroughly remedied by repetition of OM, surrender to the Lord, and regularity in practice. Even during periods when ones original enthusiasm wanes, continuing in the daily schedule of spiritual practice strengthens the will and builds positive spiritual habits, or samskaras. In due time, each test is passed and meditation is approached with renewed vigour.[27]

Tat-pratisedhartham eka-tattvabhayasah

In order to remove these obstacles, one should meditate on one aspect of Truth.

Once we have overcome tension we reach a dimension of inner bliss as is expressed in the immortal verse of the poet Rabindranath Tagore:

Remain in bliss in this world/Fearless, pure in heart
wake up in bliss every morning,
Carry out all your duties in bliss,
Remain in bliss in weal and woe,
In criticism and insult,
Remain in bliss unaffected,
Remain in bliss pardoning everybody.[28]

Swami Sivananda in his article, "Religious Education and Practice of Yoga" mentions the causes of stresses and strains and suggest meditation as has been laid down in all our ancient Sanskrit scriptures.

"Watch your mind very carefully. Be vigilant. Be on the alert. Do not allow the waves of irritability, jealousy, hatred and lust to disturb you. These dark waves are enemies of peaceful living, meditation and wisdom. To some it is very difficult to keep the mind unruffled and pure, the causes being deep-rooted worldly Samskaras, unfavourable surroundings, and the predominance of extrovert tendencies. To some, of course, evil thoughts are not a problem at all. They appear occasionally as a passing phase without doing much havoc. The very fact that evil thoughts give you mental suffering is a sign of spiritual progress; for many do not have that much of sensitiveness."

Put a piece of iron-rod in the blazing furnace. It becomes red as fire. Remove it. It loses its red color. If you want to keep it always red, you must always keep it in the fire. So also, if you want to keep the mind charged with the fire of Brahmic wisdom, you must keep it always in contact with the Brahmic fire of knowledge through constant and intense meditation. You must keep an unceasing flow of the Brahmic consciousness. If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength. Such is the beneficial result of meditation. As you have to move with different minds of peculiar nature in your daily life, get the strength and peace from meditation. Then you will have no trouble or worry.

The same fate may overtake India if it neglects its spirituality. Through perfect moral life and intense spiritual practice the great spiritual reserves of the nation must be constantly replenished. The heritage of countless rsis, sages and saints should not be frittered away. Everyman must contribute something to the common spiritual atmosphere. This is the duty of all thoughtful Indians.

In nutshell Meditation is the process where the mind of a person attracted towards God without interruption and is always keen to set in prayer from the core of heart. Prayer and Japa always help in supplementing and complementing meditation

8. Naturopathy

Naturopathy is not only a system of treatment but also a way of life. It is often referred to as a drugless treatment of diseases. It is based mainly on the ancient practice of the application of the simple laws of nature. The system is closely allied to Ayurveda. There are two schools of thought regarding the approach to naturopathy. One group believes in the ancient Indian methods while the other mainly adopts western methods which are more akin to modern physiotherapy.

The advocates of Naturopathy pay particular attention to eating and living habits, adoption of pacificator measures, use of hydrotherapy, cold packs, mud packs, baths, massage and a variety of method/ measures based on various innovations.

A carefully supervised fast or partial fast is advocated to clear the system of its toxic build up. Water and/or diluted fruit juices are permitted during the period of fast. A strict supervision during the period is kept lest the patient develop untoward physical and emotional effects. The system believes that the way of life, if properly organised and if one does not retaliate, one can get the bounties of energy, health and happiness from the benevolent nature. For prevention of diseases, promotion of health and to get therapeutic advantages, it is required to adopt natural means.

Swami Abhedananda in his book, "Science of Psychic Phenomena" rightly states that Mind has the power to cure disease, and in fact, the healing power can be strengthened and increased by correct breathing and right-thinking. Ordinarily, people do not breathe properly and pay no attention to their mental conditions, but encourage hatred, jealousy, malice, greed, lust, fear and other destructive forces; and they do not realize that all these produce abnormal activities of the subtle body first, and then of the organic functions, and consequently, they suffer. Therefore, instead of encouraging those causes of abnormal conditions of mind and body, we should encourage good thoughts, and develop friendliness, purity and chastity.[29]

The methods of yoga are specialized techniques of introspection which are tested by inter-subjective agreement and predicable behavioural changes. The yogic science constitutes a coherent and growing tradition which is still hiring and flourishing. Her holiness Rajyogini Prakashmani, in her learned writing on "Global Peace and Harmony through Spiritual Education" rightly advises as:

Many people today think that spiritual knowledge and moral principles are only for personal progress and that it does not apply to resolving the problems facing society as a whole. Spiritual knowledge brings about self-change, therefore, it is an effective tool for social transformation at all levels and establishing sustainable peace and prosperity for everyone.

At this time we are seeing the beginnings of a synthesis of science and spirituality. The aim of science and technology has always been to improve the quality of life and make the world a better place physically. In the hands of individuals under these ways of negativity, insecurity and greed and lust for power it has become a tool of destruction. However in the hands of an enlightened, spiritually aware leadership, motivated by feelings of benefit and love, science and technology can create the physical expression of a new civilization, clean renewable energy, pollution-free, fast and silent transportation, environmentally friendly infrastructure, architecture and communication systems, etc.

CONCLUSION

A large section of people are not interested in discharging their duties at all levels except drawing their salaries. It is high time that we should through training and circulating written material about our Sanskrit literature, which is our heritage, teach them the benefits of working whole heartedly and with devotion. Besides, we may teach them how to keep fit through various physical, mental and spiritual techniques to achieve happiness in this life and beyond. This will also make our country the best in the world as we want to develop on moral and spiritual principles. The world is looking towards India for its philosophical values. We should first practice them in our country and then show to the world our rich cultural heritage.

In an article, "Communion with God in Life Positive" it has been rightly observed that in the onnals of human history, innumerable experiences have got embedded in the consciousness of Man. Some gross and physical, some subconscious and phsychological and some mystical and spiritual. The experiences in the physical and the psychological realms have been explored by science with its modern technology. But some experiences have gone beyond the purview of understanding. The world has very few people who have experienced something extraordinary or extrasensory that is termed Mystical. But you would be astonished to know that the unrecorded history of man has a whole genre of men and women who belonged to an entirely different class. This was the ancient man, who walked on the planet some ten thousand years ago. He was 'living life' in the fullest sense, for he knew experiences do not end with the senses and mind but expand into the endless non-physical realm. God was not a myth or a concept to him for he walked and talked with God.

In Life Positive, Sept. 2002, it has been reported that Reverend Alex Orbito (Priest to the Union Espirisita Christian de-Felipians) is considered the best psychic surgeon in the world. Here in his own words, is what happens when he operates "As I see the crowd of sick people waiting for me to relieve them of the suffering, my heart is filled with compassion. I deeply concentrate and fervently pray to God to make me a channel of His will power. I first feel a strange coldness all over my body as the spirit descends upon me, then a feeling of great warmth . . . . As I place my hands on the patients body, I feel the healing energy surge through my fingers causing vibration and stimulating the cells of the patients afflicted part . . . . my hand become like a magnet that attracts the diseased part . . . . I can see feel the patients being relieved instantly.

Dr. H. Nagendra and Dr. R. Nagarathna prefers a holistic lifestyle for effective stress management. In the modern era of science and technology, we have changed our external lifestyle to cater to the needs of competition and high speed automation. We have also internalised a value system geared to make more and more money. No doubt, this has enabled us to grow above our narrow vision of blind fiath and ignorant superstitions of the post-Biblical era and now we are set for a further change to overcome the problems of stress, tension and their off-shoots in the form of health hazards.

Yoga offers us a holistic lifestyle of bliss, efficiency, emotional equipoise, mental clarity, intellectual sharpness and physical well-being. It is towards this holistic lifestyle that we should move. In the SMET course, IRT, QRT and DRT are the techniques of yoga through which we can experience deep relaxation and physical well-being (as seen through the decreased MR), clarity of mind, etc. These experiences have to be knit into our day-to-day activities.

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CHAPTER 8

LEADERSHIP

As irrigators lead the water where they want,
As archers make their arrows straight,
As carpenters carve the wood,
The wise shape their minds.

8
CHAPTER

Leadership

We must accept the world, accept all the good and the bad but improve ourselves in order to be able to improve others. In order to explain something to others we need to first have the experience ourselves. Good Governance is impossible without leaders who function according to Dharma and Spirituality. They only can set standards, e.g. Ram Rajya. Vedic age was the golden period when leaders ruled according to Dharma and people enjoyed a contented life. Leaders emulated the qualities of great persons (Manur Bhava).

Dr. Rashmi Diwan, in her article, "Self-Development, must for Transformational Leadership" feels that Transformational leadership would call for drastic changes in the behaviour of self before it could be applied to the organization. Good managers can be transformed into successful leaders but through real world leadership training.[1]

According to S.K. Bhatia, the true and effective leadership is one in which leader's behaviour and the exercise of the leadership influence processes are consistent with ethical and moral values. Such leadership should include three dimensional approach. A leadership is the ability to influence a group towards achievement of goals.[2]

Eminent Industrialist, Mr. Rahul Bajaj, Chairman and Managing Director, Bajaj Auto Limited and President, CII, delivered the Convocation Address at the 49th annual Convocation of the SMDT Women's University, Mumbai. He said, "To realize our goals and aspirations, we need outstanding leadership in every field and at every level.

Leadership means that there is no substitute for excellence, no tolerance of mediocrity and no compromise with integrity. Leadership is not just charisma, not public relations, not showmanship. Leadership is performance, consistent behaviour and trust worthiness."[3]

Leadership in ancient Sanskrit literature is infallible and perfect.

While scholars equate it with immediate success. The qualities of leadership in Ancient Sanskrit literature are a permanent possession and is based on renunciation. The qualities of Krishna and Ram are innate and do not change with the outside environment. Even in crisis situations, Lord Ram exhibited rare qualities of leadership. These are the qualities which need be ingrained in the minds of the present day political and administrative leadership. Today's leaders succumb to small temptations causing great harm to the country and themselves. We must induct courses in leadership based on ancient Sanskrit leadership. Leaders, thus trained, would generate faith among their colleagues as faith begets faith. Leader should be man of wisdom.

Swami Ashokananda describes about four pillars of wisdom which if attained can result in excellent leader. To quote him:[4]

I consider that the four pillars I have in mind are of great importance and the supports without which wisdom cannot be sustained. The first pillar is good conduct; the second, character; the third, intellectual understanding; and the fourth, meditation and similar spiritual practices. A person deficient in any one of these will find that his spiritual edifice is not being properly upheld, that it is breaking down. But he who has built these pillars strong will find that his spiritual progress is steady and that whatever he gains by his efforts will remain permanent.

If you develop these four pillars that I have mentioned—right conduct, character, intellectual understanding, and spiritual practice—your ultimate success will be sure. In the beginning you will find you are deficient in all of them. But pursue them earnestly, day after day, day after day. In all of them you will improve, and you will find that you have attained to an extremely desirable condition. Not only will you feel that you are coming closer to spiritual truth, closer to God, but you will find that your effectiveness in this world has increased a thousand fold. Before my eyes I have seen this happen to many people; therefore I know that it is true.

The great poet-*cum*-philosopher, Bartrihari, in one of his memorable stanzas groups all members of human community under four sections. The first is represented by that group, the members of which do good to others even by endangering their own self-interest. This, naturally, is a very small group consisting of certain Mahatmas, like Mahatma Gandhi, Netaji Subhash Chandra Bose, Bhagat Singh, Sri Aurobindo and others. To the second group belongs those persons who try to do good to others, provided such rendering of benefit to others does not endanger their own self-interest. To this group belongs majority of common man. In pre-independence India, and fortunately, immediately after attainment of Independence, with the emergence of higher benefit as a result of industrial expansion, the attitude has changed and majority have allowed themselves to be denigrated into inferior status and to fall into the third category. The third category of persons, Bhartrihari says, is represented by those who try to do damage to others' interests by taking into consideration the fact that by doing such damage they will be able to further their own interest. Bhartrihari refers to the persons belonging to this category as "Manava-rakhasas" or goblins in the form of human beings. This, however, does not complete the scheme of classification. In the view of Bhartrihari, there is a fourth group of persons also who damage other's interests, even though by doing such damage they do not gain anything. These persons are inferior even to human-goblins and Bhartrihari is at a loss to find even a suitable expression for them, persons belonging to the first category constitute real salt of the earth; it is due to their existence and exercises undertaken by them that the development of society and humanity has taken place and the cup of life has been able to prove itself highly tasteful to the common man. Persons belonging to the second group are also to be congratulated for their eagerness to serve the society, for their dedication arising out of compassions and sympathy. It is because of these two groups of persons that life has not yet lost its flavour and sometimes has continued to prove itself enchanting and encouraging.[5]

Swami Ashokananda wants the leader to gain wisdom. To quote him:[6]

> That wisdom beyond which there is no further knowledge to be gained. In Sanskrit it is called vidya or jnana—terms that indicate not intellectual knowledge but final knowledge. This final knowledge is really the exact meaning of the Sanskrit word Vedanta: veda means "knowledge," and anta means "final" or "end."
>
> It is this highest, unchanging knowledge of ultimate Reality that I have in mind when I speak of wisdom. I do not hesitate to say, however, that between our present state of knowledge—or our present state of ignorance, whichever way you want to put it—and in this highest knowledge there are many stages and conditions to be passed through. And after you have made some appreciable progress in the pursuit of wisdom, you will find that your life has undergone a profound change; you will have discovered something, the existence of which had been beyond your imagination. Thus, even in the lower stages of acquiring wisdom you will feel a great sense of fulfilment, a great blessedness filling your heart. And so in speaking of wisdom, I would like to keep these lower stages also in mind. Certainly I would not like to belittle them; for even the lower stages of this wisdom must be at least slightly tinged by the eternal.
>
> True wisdom is not only characterized by a sense of the eternal, it is also marked by a sense of the good and a sense of joy. Even at its sweetest and most beautiful, this universe is nothing compared with what it contains within itself—nothing! Until you really have some insight into that extraordinary beauty and goodness and light that is in the heart of everything, you cannot understand how negligible this surface world is. As a matter of fact, if you catch a glimpse of its inner

nature, this surface universe is completely wiped from your eyes; you are not able even to perceive it. Yet, there is an extraordinary world behind the one we know, and it is said that when a person begins to enter into this world, he feels that all over the universe a continual festival is going on. And that is just the beginning!

Let us mention the qualities of leadership as contained in Ancient Sanskrit Literature:

1. Equanimity

V.K. Kapoor in his article,[7] "On Road to Happiness" remarked that a man is not so much the slave of his fellowmen as he is of his own consciousness, of his own inferiority. Believe you are greater than others and you will be greater. We have no destinies other than the ones we forge ourselves. The consequence of our good or bad actions silently pursues us through the darkness of our ignorance. Our character is basically a composite of habits. Habit is a mental state by which you automatically repeat actions or situations. Your habits represent your personality. You can achieve nothing unless you have understood that you must count on no one but yourself. To quote Gita, Chapter 2, Sloka 48—

> योगस्थ: कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
> सिद्धयसिद्धयो: समो भूत्वा समत्वं योग उच्यते ।।
>
> —Bhagavad Gita 2/48

Arjuna, perform your duties established in Yoga, renouncing attachment, and even tempered in success and failure; evenness of temper is called yoga.

The word 'Yoga' bears a peculiar meaning in the Gita and Lord conveys that peculiar meaning by defining it as equanimity. The Lord thus establishes identity between Yoga and equanimity, and shows that one can become a Yogi by attaining equanimity through any discipline whatsoever. Therefore, in order to qualify himself for Karmayoga Arjuna is asked to perform his duties establishing himself in equanimity. To quote again Sloka 50, Chapter 2 of Gita—

> बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
> तस्माद्योगाय युज्यस्व योग: कर्मसु कौशलम् ।।
>
> —Bhagavad Gita 2/50

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity. Skill in action lies in (the practice of this) Yoga.

To quote Linda Klebe Trevisu and Others:

Moral Person + Moral Manager = A reputation for Ethical Leadership

Being an ethical leader requires developing a reputation for ethical leadership . . . . Ethical leadership pays dividends in employee pride, commitment and loyalty—all particularly important in a full employment economy in which good companies strive to find and help the best people.[8]

One of our ancient sages spoke of this in the Katha Upanisad. He begins a discourse by saying:

Paranci khani vyatrnat svayambhuh
  Tasmat paranpasyati nantaratman;
Kascid dhirah pratyagatmanam aiksad
  Avrttacaksuramrtatvam icchan.[9]

Paranci khani vyatranat svayambhuh. Svayambhuh means the self-created One. He has so made the senses that they look outside; he made them outward-looking.

Tasmat paranpasyati nantaratman—therefore the senses perceive only external things and not the inner self.

Kascid dhirah pratyagatmanam aiksad—but there are some wise persons who saw this inmost Self. How? Avttacaksuramrtatvam icchan—by having turned their eyes inward, seeking immortality, seeking something that is forever existent.

2. Peaceful Mind—Avoid Anger

To quote Chapter 2, Sloka 63 of Gita:

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 2/63॥

From anger arises infatuation; from infatuation confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin.

When anger is aroused in the heart of man, it deprives him of his power of discrimination. He is unable to weigh the pros and cons of a question. He will not heed the consequences of whatever he does in a fit of anger. Such is the nature of infatuation caused by anger.

Emotional intelligence is concerned with achieving one's goals through the ability to manage one's own feelings and emotions, to be sensitive to, and influence other key people, and to balance one's motives and drives with conscientious and ethical behaviours. The following are the characteristics of EI:

(a) Inter-personal sensitivity covering competencies like listening and sensitivity.

(b) Motivating, including impact and energy.
(c) Emotional Resilience.
(d) Influence and Adaptability covering both influencing and negotiating ability and being adaptable in various types of situations and cultures..
(e) Decisiveness and assertiveness.
(f) Integrity.
(g) Leadership including motivating other people.

3. Action Oriented

V.K. Kapoor in his article, "On Road to Happiness", *Tribune*, dated July 11, 2002 states that be self-reliant. Self-reliance is not how you feel or how good you are. It is whether you have the "gumption" to take definite action to get things working in your life. It includes plain old will power and ability to set goals. Among other capabilities, will power encompasses to be a self starter and persevere after a project has begun. You can be your best friend or your worst enemy. We tend to make things complex by searching outside of ourselves, when solutions to all our needs remain within us. The core part of our potential being is a source deep within, where resides 99 percent of each one of us. Sir Ralph Emerson remarked, "What lies behind us and what lies before us are tiny matters as compared to what lies within us."

Be pro-active in your approach to life. You can't catch fish unless you put your line in the water. Many of our personal goals are stranded on an island called "Someday I'll.

Don't wait for your ideas to happen, make them happen. As Adman Carl Ally puts it, "Either you let your life slip away by not doing the things you want to do or you get up and do them." Passion for doing something should be matched with your core capability. It starts with you. You have to be in control to create control. If you can't control yourself you can't control the situation. Once you have control inside you will have control outside. Control doesn't mean suppression. It means regulation. It means channelisation. Control adds tempo to performance, daring to vision, and brilliance in performance. Gita in Chapter III, Sloka 4 beautifully remarks:

न कर्मणामनारम्भान्नैशाकर्म्य पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ 3/4 ॥

Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by ceasing to act.

Therefore, in order to show that man's disinclination to act from fear of physical exertion, or due to any other similar weakness, is an obstacle in the path of Karmayoga, the Lord says that "Man does not attain freedom from action without entering upon Action." To quote again Gita, Chapter III, Sloka 8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 3/8

Therefore, do you perform your allotted duty; for action is superior to inaction. Desisting from action, you cannot even maintain your body. To quote Gita, Chapter 2, Sloka 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूमा ते सङ्गोऽस्त्वकर्मणि ॥ 2/47 ॥

Your right is to work only, but never to the fruit thereof. Be not instrumental in making your actions bear fruit, not let your attachment be to inaction.

Man has right to action alone, not to the renunciation of action. If out of egoism he forcibly tries to renounce all action, he will not succeed in the attempt (III, 5); for his nature will compel him to act (III, 33; XVIII, 59, 60). In this way he will be abusing his authority, and by refusing to perform an obligatory duty he will also have to bear the evil consequences of violating the commands of the scripturers.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 3/5॥

Surely none can ever remain inactive even for a moment; for everyone is helplessly driven to action by nature-born qualities. To quote Chapter XVIII, Sloka 59 & 60

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 18/59 ॥

If, taking your stand on egotism, you think, I will not fight, vain is this resolve of yours; nature will drive you to the act.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तु नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ 18/60 ॥

That action too which you are not willing to undertake through ignorance, bound by your own duty born of your nature, you will helplessly perform.

The idea is that a man who is being carried away by the current of a river can never be able to cross it by forcing his way against the current; while he who moves along the current by catching hold of a barge of a log of wood or by floating on the surface of water through the art of swimming reaches the bank and even goes beyond it. Similarly, the man who having been caught in the stream of Prakriti struggles against it, i.e., wilfully neglects his duties, cannot go beyond Nature, but on the other hand gets involved in it more and more; while he who betaking himself to God or to Karmayoga (the path of Action) or rising above Prakrit according to the process of Jnanayoga, continues to perform duties according to his nature, is freed from the bondage of Karma and transcends Prakriti, i.e., realizes God.

4. Avoid Attachment

Our sacred motherland is a land of religion and philosophy—the birthplace of spiritual Saints—the land of renunciation where and where alone, from the most ancient to the most modern times, there has been the highest ideal of life open to man.[10]

It does not mean dispassionate action but it implies indifference to victory or loss. It creates a very strong resilience. It helps us to fall hundred times and still try again. It is concerned with enjoying the journey more than the destinations. We can relate this easily to our lives by trying to find out how long an achievement helps us to remain satisfied.

5. Setting of Standards

To quote Gita, Sloka 21, Chapter III

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्त्तते ।। 3/21

For whatever a great man does, that very thing other men also do; whatever standard he sets-up; the generality of men follow the same.

The common run of men begin to follow whatever the great man establishes by his precept and practice as the standard of morality, and perform their duties exactly on the lines laid down by the great man. This is meant by the statement that "whatever standard is set-up by the great man, is followed by the generality of men." Therefore, the great and noble man of Knowledge, holding a position of honour in society, should in the interest of the world order very carefully perform his own duties and thus teach men to perform their duties.

In the words of Jawaharlal Nehru, "No administrator, I suppose, or anyone else for the matter of that, can really do first class work without a sense of function, without some measures of a crusading spirit. I am doing this, I have to achieve this, as a part of great movement in a big cause. That gives a sense of function, not the sense of individual's narrow approach of doing a job in an office for a salary or wage, something connected with your life's outlook or anything, perhaps being interested, as people inevitably are, one's personal preferment in that particular work."[11]

Shekhar Singh in his Article, "Ethics and Administration" rightly mentions that there is also a class of apathetic officers who, though they refuse to participate in or condone corruption, are not willing to fight it. Very often such officers are erstwhile fighters who have been beaten down or have become cynical. They withdraw into themselves and are often marginalized within the system. They sometimes take to other, non-administrative, pursuits, and try to revive their sagging spirits and sense of self-worth by excelling in the arts, or as intellectuals or sport persons.

Their immorality lies in the fact that they continue to be public servants without serving the public. They don't directly seek any benefits from their office except their salaries, their legitimate perks, and the freedom to do their own thing. But even in doing so, they take their due from the public, without in return giving the public its due.[12]

6. Independence and Impartiality

To quote Gita, Chapter 4, Sloka 19

यस्य सर्वे समारम्भा: कामसंकल्पवर्जिता: ।
ज्ञानाग्निदग्धकर्माणं तमाहु: पण्डितं बुध: ।। 11 ।।

Even the wise call him a sage, whose undertakings are all free from desire and thoughts of the world, and whose actions are burnt up by the fire of wisdom. This can be achieved by will power. Will power and patience are basic to personality development. Both provide fibre and tone to it. Will is the motive power, driving force and patience is the period over which this force works to develop character.

7. Decisions and Action Need be Based on Knowledge

No matter what your circumstances, the manner in which you think and react to them in an intangible area where you can exercise total control their knowledge. There are incredible dormant creative energy forces within the sub-conscious. You must tap them. If we flinch from making effort, the effort-making ability is gone. The ordinary human body has almost unlimited powers and wonderful potential. The overwhelming majority of humans don't realise what they possess and hence the power lies dormant. To quote Gita, Sloka 33, Chapter IV

श्रेयान् द्रव्यमयाद्यज्ञानयज्ञ: परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।। 4/33 ।।

Arjuna, sacrifice through Knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in knowledge, o son of Kunti. To quote Gita

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।। 4/34 ।।

Understand the true nature of that knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of truth will instruct you in that knowledge.

8. Action free from Bias

To quote Gita, Chapter 18, Sloka 26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ।। 18/26

Free from attachment, unegotistic, endowed with firmness and vigour and unswayed by success and failure—such a doer is said to be Sattvika.

To quote Gita, Sloka 19, Chapter III

तस्मादसक्तः सततं कार्यं कर्म समाचार ।
असक्तो ह्याचरन् कर्म परमानेति पूरुषः।।

Therefore, go on efficiently doing your duty without attachment. Doing work without attachment man attains the Supreme.

9. Enthusiasm—Leaders should be Enthusiastic

What is sadly missing today is an enthusiasm to get somewhere, to achieve something. Many people have the potential, they have youth, health, energy, education, training—everything with which to win the race—but they lack drive and determination. They cannot even start because they do not know where they are going. They need a goal, a spark, to set them afire so that they surge forward.

10. Perfection and Creativity

Leaders should be perfect so that the colleagues work on his perfection. Dr. Rashmi Diwan, in her article, "Self Development, must for Transformational Leadership" feels that Transformational Leadership would call for drastic changes in the behvaiour of self before it could be applied to the organization. Good managers can be transformed into successful leaders but through real world leadership training.[13]

11. Internal Balance

Leadership today is trained on achieving results whether the means are ethical or not. Besides, leaders today embrace tensions, emotional pressures as they are not internally sound. While our Sanskrit literature emphasizes internal balance, peace, equanimity and calm. They are not bothered about results but insist on carrying out work with detachment.

To quote Manduka Upanisad:

विप्राणां विनयो ह्योष शमः प्राकृत्त उच्यते ।
दमः प्रकृतिदान्तत्वादेवं विद्वान्शमं व्रजेत् ।। 86 ।।

This Modesty is known to be the natural self-restraint. Because by nature they are able to control themselves, self-control is stamped on whatever they do. (It is not the result of any effort or their pursuance of scriptural injunctions) When you know this self-control as the very being of Brahman, you acquire self-control.

Modesty is natural. This is not something acquired; it is innate in them. This modesty comes from their being Brahman, and it is part of their self-control. Self-control is Brahman and Brahman is self-control.

The greatest efficiency and productivity will flow from the efforts of those who find satisfaction in their work and conditions of service, who sense an awareness of usefulness of their functions, who feel encouraged to move ahead and to meet new challenges, who perceive their working environment as one in which high standards of performance are maintained and rewarded and not one in which indolence and incompetence can be ignored or even protected and rewarded.

12. Truthfulness: Leaders should be Truthful

Let anybody who is jittery or despairing or full of doubts and questions, sit in the presence of a perfect being for a while and he will be pleasantly surprised to discover that he has changed for the better. Shakyamuni Buddha used to ask troubled soul to sit silently with him over a period, and so did Raman Maharishi and Baba Muktanand. No words were spoken and still all passions and questions got dissolved by the end of the darshan session, so that nothing was left to ask or complain about. Once you have heard a truth it is impossible to forget. That is one of the qualities of Truth, that you do not need to remember it. The lie has to be remembered continuously; you may forget. The person habituated to lies needs a better memory than the person who is habituated to truth, because a true person has no need of memory; if you only say the truth there is no need to remember.

But if you are saying a lie, then you have said one lie to one person, another lie to another person, something else to somebody else. To whom you have said what, you have to catergorize in your mind and keep. And whenever a question arises about a lie, you have to lie again, so it is a series. The lie does not believe in birth control. Truth is celibate, it has no children at all; it is unmarried, in fact.[14]

13. Character: Leaders should be Men of Character

Lord Krishna made the following observations one after another. All good character traits have a common denominator of social courage, usefulness, common sense besides self-acceptance and self-confidence. Character is built in the struggle and rush of life and not in solitude. Of course, experience is toned up in solitude. A man of character has intellectual convictions, patience, willing courage, tremendous common sense and charm, promotes harmony, is socially effective, impressive and inspiring. Character touches above the wills of men. It is characters that purifies and develops within us a sense of discrimination.

Character is the noblest possession of an individual. It exercises a greater power than wealth and secures all the honour without the jealousies of fame . . . . Men of character are not only the conscience of society but in every well-governed state they are its best motive power. The strength, the industry and civilization of nations all depend upon individual character. Mind without heart, intelligence without conduct, cleverness without goodness, are powers in their way, but they may be powers only for mischief. We may be instructed or amused by them. But it is sometimes as difficult to admire them as it would be to admire the dexterity of a pickpocket or the horsemanship of a highway man.

Men of character may not be popular, but they are respected and followed. They are true leaders of men and times. They will fight but not quarrel, differ but will not oppose or criticize, will be firm but not rigid/dogmatic, appreciate without flattery, cooperate without surrendering, self-confident but not self-important, cooperate, compromise and reconcile on non-essentials but put up a valiant, relentless fight for basic principles, act and never react.

Swami Vivekananda says:[15]

What you want is character, strengthening of the will. Continue to exercise your will and it will take you higher. This will is almighty. It is character that can cleave through adamantine walls of difficulties.

And he proceeds to define character in this manner:[16]

The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. We are what our thoughts have made us. Thoughts live; they travel far. And so take care of what you think. Every work that we do, every movement of the body, every thought that we think, bears an impression on the mind-stuff. What we are every moment is determined by the sum total of these impressions on the mind. Every man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good, if bad, it becomes bad.

Character is that ensemble of actualized qualities of the head and heart of an individual through the help of which he masters facts and forces of life in a creative manner and gradually reaches self-fulfilment in a way helpful to others as well.

The man of character develops upwards, the man without character slips downwards. The man of character makes history, the man without it is marred by history. The man of character is the hope, solace, well-being, peace and inspiration of mankind; the man without character causes trouble, strife, worry, and misery in society.[17]

14. Patience

No body really fails unless he gives up, Patience pays, perseverance pays. Patience is the quality of waiting for that much time that existence requires for any effort/phenomenon to fructify. Adequate time should be given to all we do - to work, think, observe, play, read, love, laugh, sing, study, sleep, serve, relax, recreate, socialize. Only in time truth, beauty and goodness's our windows to life and existence are out, effective and realizable. One who waits longest outdoes everyone else.

15. Faith and Reason

Both are tools of our knowledge and experience. They are the embankments through which the river of life flows. We know neither the sub-conscious mind nor the super-conscious. Reasons relates only to our conscious mind, which is hardly one-tenth of the total mind. So singly, reason is and cannot be a sufficient and good tool. Reason itself concedes that there is an infinite region beyond it. The path of reason is very long and arduous and that of faith short and direct. All great men were men of tremendous faith. By their own faith they awaken the faith of humanity.

Belief in God and religion will not cure any of our present day problems to any appreciable extent. But the belief by itself enables one to put up with life's misfortunes. Belief/faith has hypnotic, therapeutic effect on us because we have lived for millions of years in faith.

Lord Krishna made following observations which are essential for good leadership: (Bhagavad Gita, Chapter III, Jayadayal Goyandka, Gita Press Gorakhpur).

(1) Without performing action, man does not attain actionlessness, or perfection in Karmayoga (III.4).
(2) Merely by renouncing action, man does not attain perfection in Jnanayoga (III.4).
(3) Man cannot remain totally inactive even for a moment (III.5).
(4) Outwardly renouncing action and mentally dwelling on the objects of senses, is hypocrisy (III.6).
(5) He who performs action disinterestedly, controlling the mind and senses, is the best of men (III.7).
(6) Action is superior to inaction (III.8.).
(7) Desisting from action, one cannot even maintain the body (III.8).
(8) Action performed for the sake of sacrifice causes no bondage,

but leads to salvation (III.9).

(9) Action has been enjoined upon man by the Creator, Brahma, and disinterested performance of action leads to the highest good (III.10, 11).

(10) He who enjoys objects without performing his duty is a thief (III.12).

(11) He who derives his sustenance from what is left after sacrifice, just for the sake of keeping up his body, gets absolved of all the sins (III.13).

(12) He who, without performing sacrifices, cooks food only for nourishing his body is a sinner (III.13).

(13) He who, abandoning his duties, hinders the operations of the wheel of creations, leads a sinful life and lives in vain (III.16).

(14) Doing work without attachment, man attains God (III.19).

(15) It was through action that Janaka and others reached perfection in ancient times (III.21).

(16) Other men imitate what a great man does; therefore, a great man should perform action (III.21).

(17) God has no duty, and yet He works with a view to maintaining the world order (III.22).

(18) The wise man has no duty, and yet he should work in the interest of the world order (III.25).

(19) A wise man should in no way deter men from the performance of their duty by renouncing action himself or by instructing men to do so, but should perform duties himself and get others to do the same (III.26).

(20) The man of perfect knowledge should not unsettle the minds of men attached to action by instructing them to renounce their prescribed duties (III.29).

16. Development of the Senior and Junior Colleagues

The leader should develop his colleagues so that they can convert their potential energy into kinetic energy. B.D. Singh in his Article, "Role of Organisational Work-Culture in Optimizing Human Performance" in P.P. Arya and R.P. Gupta (Editors) *Human Resource Management and Accounting* (New Delhi, Deep and Deep, 1999)[18] rightly states:

Amantram Akashara Nasti
Amoolam Aausadhi Nasti
Ayogyam Purshah Nasti
Yogakah Tatra Durlavah

(There is no word which can not be transformed into Mantras, there are no roots which can not be converted into Medicines, and there are no men who are incapable of performing. Only able "teacher/manager" is required to release and convert their latent energies.)

An individual human being is marvel of God's creation. He is unique in more than one senses. He is endowed with infinite potentialities, much of which remains untapped and unutilized. If these potentialities are harnessed and actualized properly, they are capable of bringing wonders. Human beings are like atoms containing tremendous energies. The physical law of 'fission' and 'fusion' operates on them also. If positively motivated they can bring prosperity to the humanity but if motivated negatively they can spell disaster.

While machinery work at 100 per cent capacity, it is said that average men work only at about 10 percent of their hidden potency. This implies that 9/10 of their potentialities remain unutilized and untapped.

All the resources of production, money, machines and materials are restricted by the laws of mechanics, never having output more than the sum of inputs, it is only the human resource which defies this law, inasmuch as in the case of human beings who are endowed with certain unique faculties like creativity, imagination, inventiveness and innovativeness, they can far exceed the output from the sum of inputs.

Japanese culture also believes in the development of man and gives first priority to it.

> If you wish to plan for one year—Plant seed.
> If you wish to plan for 10 years—Plant tree.
> If you wish to plan for a life time—Develop man.

Japanese believe in hard work and complete congruence with the goals of the organization. Japan's Prime Minister outlined the conceptual framework for first quarter of the 21st century in the first year (1976) of the 20th Century. He stated that.[19]

> Poorly endowed as she is in natural resources, the Greatest Blessing, that Japan has received from heaven is her people. It is the people of Japan, who harboring limitless potential, are Japan's most precious treasures.

Swami Vishnu-Devananda in his book, "Meditation and Mantras" (New Delhi, Motilal Banarsidass, 1978) suggests the need of meditation as it provides a tremendous acceleration of Energy. Leaders may practice meditation. To quote him,[20]

> Every individual possesses inherent potentialities and capacities. From past incarnations he brings to this life a store-house of power and knowledge. During meditation these unsuspected facilities emerge. New changes also take place in the brain and nervous system as new currents, channels, vibrations and cells are formed. In addition to new sensations and feelings, one acquires new modes of thinking, a new view of the universe and the vision of unity. Negative tendencies vanish, and the mind becomes steady. One enjoys perfect harmony, undisturbed happiness and abiding peace.

When you are unable to solve a problem, whether personal, philosophical or scientific, tell your subconscious to do it for you. Approached with full trust and confidence it will provide the right answer. The command must be couched in very clear, explicit terms, with no ambiguity. If the solution is not elicited after a night's sleep, repeat the command at the same time each day, until the response is forthcoming.

"When", says Vivekananda, "by the power of long internal meditation the vast mass of energy stored up travels along the sushuna and strikes the centers, the reaction is tremendous superior to the reaction of dream or imagination, immensely more intense than the reaction of sense-perception. Wherever there was any manifestation of what is ordinarily called supernatural power of wisdom, there a little current of kundalini must have found its way into the sushuma. Only, in the vast majority of such cases, people had ignorantly stumbled on some practice which set free a minute portion of the coiled-up kundalini. All worship, consciously or unconsciously, leads to this end. The man who thinks that he is receiving response to his prayers does not know that the fulfilment comes from his own nature that he has succeeded by the mental attitude of prayer in waking up a bit of this infinite power which is coiled up within himself. What, thus, man ignorantly worships under various names, through fear and tribulation, the yogi declares to the world to be the real power coiled up in every being, the mother of eternal happiness. If we but know how to approach her. And Yoga, is the science of religion, the rationale of all worship, all prayers, forms, ceremonies, and miracles."[21]

CONCLUSION

Gita in Sloka 7, Chapter XIII and in Sloka 2, 3 and 4, Chapter 16, mention the qualities of true leader..

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 13/7

Absence of pride, freedom from hypocrisy, non-violence, forbearance, straightness of body, speech and mind, devout service of the preceptor, internal and external purity, steadfastness of mind and control of body, mind and the senses.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 16/2 ॥

Non-violence in thought, word and deed, truthfulness and softness of speech, absence of anger ever on provocation, disclaiming doership in respect of actions, quietude or composure of mind, abstaining from malicious gossip compassion towards all creatures, absence of attachment to the objects of senses even during their contact with the senses, mildness, a sense of shame in transgressing against the scriptures of usage, and abstaining from frivolous pursuits.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 16/3

Sublimity, forbearance, fortitude, external purity, bearing enmity to none and absence of self-esteem—these are the marks of him, who is born with the divine gifts.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञांन चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 16/4

Hypocrisy, arrogance and pride, and anger, sternness and ignorance too,—these are the marks of him, who is born with demoniac properties.[22]

Let me tell you again that you must be pure and help anyone who comes to you, as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chitta-Shuddhi), and then Shiva who is residing in every one will become manifest. He is always in the heart of every one. If there is dirt and dust on a mirror, we cannot see our image. So ignorance and wickedness are the dirt and dust that are on the mirror of our hearts. Selfishness is the chief sin, thinking of ourselves first. He who thinks, "I will eat first, I will have more money than others, and I will possess everything", he who thinks, "I will get heaven before others, I will get Mukti before others" is the selfish man. The unselfish man says, "I will be last, I do not care to go to heaven. I will even go to hell if by doing so I can help my brothers." This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva. Whether he is learned or ignorant, he is nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like leopard, he is still further off from Shiva.[23]

Great things have been done in the past in this land, and there is both time and room for greater things to be done yet. I am sure you know that we cannot stand still. If we stand still, we die. We have either to go forward or to go backward. We have either to progress or to degenerate. Our ancestors did great things in the past, but we have to grow into a fuller life and march beyond even their great achievements. How can we now go back and degenerate ourselves? That cannot be that must not be; going back will lead to national decay and death. Therefore, let us go forward and do yet greater things; that is what I have to tell you.[24]

The greatest efficiency and productivity will flow from the efforts of those who find satisfaction in their work and conditions of service, who sense an awareness of usefulness of their functions, who feel encouraged to move ahead and to meet new challenges, who perceive their working environment as one in which high standards of performance are maintained and rewarded and not one in which indolence and incompetence can be ignored or even protected and rewarded. Motivation can do miracles, as a motivated worker can achieve more than an expert with no motivation. Leaders must, therefore, devote considerable time and effort in planning for, and achieving, high levels of motivation and morale. In such a situation, we would achieve goal congruence, i.e., identity between the individual goals and the organizational goals.

> Living together is a beginning.
> Keeping together is progress.
> Working together is success.

Norman Vincent Peale has advised the leaders to be highly charged. To quote him: Think excitement, talk excitement, act on excitement, and you are bound to become an excited person. Life will take on a new zest, deeper interest, and greater meaning.

Our future is being moulded today. It is no use regretting the events of yesterday. Nor should you be excessively preoccupied with the events of tomorrow. Shut the door of the past and the future. Set for yourself in the present the sphere of your action. Work in the field with courage and conviction. Set to work this very moment.

"Throw away all ambition beyond that of doing the day's work well. The travellers on the road to success live in the present, heedless of taking the thought of morrow. Live neither in the past nor in the future, but let each day's work absorb your entire energies and satisfy your widest ambition.

Keeping all above characteristic of leaders from Gita and Vedas the leaders must adjust according to the needs of time with right means.

New millennium is going to be different and the new millennium needs leaders who can understand and redirect this change into fruitful changes. Leadership and change are closely linked. An awareness of the changing atmosphere at the workplace calls for leaders who can understand and deal with the changing paradigms of corporate culture. No longer is it enough for a manager to limit his job to doing things on time, within budget and the way they were done yesterday, only five percent better. Leaders are today treading on completely unfamiliar territory where yesterday's rules no longer apply. Uncertainty is now an inescapable fact and things no longer happen in a predictable manner. Innovation is the new mantra for the leaders of today. They make new rules almost as fast as the old ones become redundant. Under these circumstances, it is imperative for a leader to have a clear vision of where his organization is headed. In the absence of such vision, it is all too easy for organizations, both old and new, to flounder and fail.

Based upon above examination of leadership, we may like to emphasize that effective leader must be based on moral values which can only contribute to best results on a permanent basis.

Leader are responsible for the organizations moral climate, which in effect, reflects the moral development of the leader as well as the followers. The leader's moral development is a result of character formation through the practice of virtue in private as well as public life. The moral development of followers can be facilitated by the leader through the use of morally appropriate influence strategies and tactics which are motivated and guided by moral intent. Ethical leadership therefore, manifests itself in three dimensions. The leader's motives, the leader's influence strategies and the leader's character formation . . . . They endeavour to cultivate virtues and abstain from vices in order to build up their own inner strength.

A person who plans, organizers, makes decisions and influences his staff. Leaders are self-confident, and possess a positive attitude towards their work.

Leadership traits mostly include:

- Intelligence.
- Emotional stability.
- Energy and enthusiasm.
- Accommodation and adaptability.
- Human Engineering.
- Co-existence with subordinates.
- Objectivity.
- Willingness to make personal sacrifices to assist subordinates.
- Develops team spirit.

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CHAPTER 9

MOTIVATION

- The channeling of sublime wisdom into creative action is a rare gift which only a few extraordinary individuals possess.
- Willpower is a state of mind which is one-pointed, awake and alert.
- Once you have developed your willpower you can do anything.

—*Proverbs*

9
CHAPTER

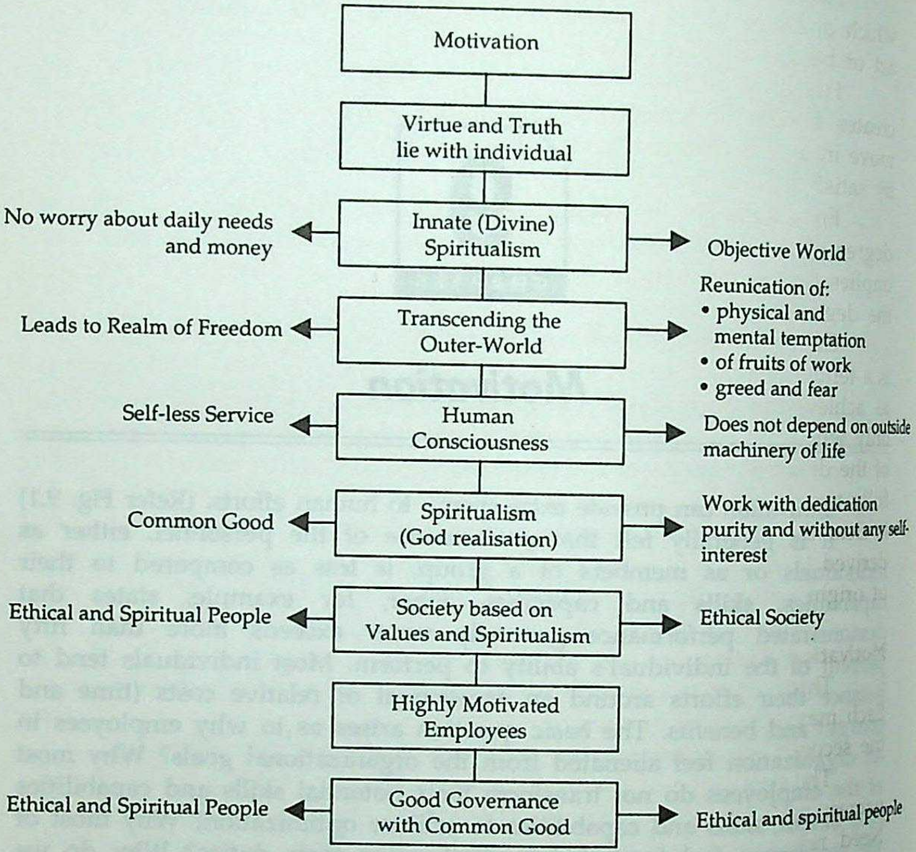
Motivation

Motivation can provide extra-energy to human efforts. (Refer Fig. 9.1)

It is generally felt that performance of the personnel, either as individuals or as members of a group, is less as compared to their capabilities, skills and capacities. Finer, for example, states that demonstrated performance generally never exceeds more than fifty percent of the individual's ability to perform. Most individuals tend to balance their efforts around an assessment of relative costs (time and energy) and benefits. The basic question arises as to why employees in an organization feel alienated from the organizational goals? Why most of the employees do not transform their potential skills and capabilities into kinetic skills and capabilities to achieve optimization? Why most of the employees feel frustrated in discharging their duties? Why do we discern cleavage between the top and middle management and the middle and lower management? Why the employees of one organization work more efficiently than another? Why some of the employees become indolent and inefficient resulting in decreased efficiency and lower morale? What are the factors which lead to the pollution of the organizational environment? Which are the factors and conditions which impel the individuals to achieve excellence?

These and other such questions can be analysed if we understand the meaning, scope and utility of motivation in improving administrative efficiency. It is quite obvious that the mere possession of knowledge, skill and ability would not ensure best results, as performance depends upon motivation as well. It is only when the employees are properly motivated that they will use their skill, knowledge and ability to produce best results. The most important task of the personnel department must be to give abundant and constant evidence of its belief that personnel in an organization are key to development. This requires proper motivation of employees, as it constitutes the base for the management functions of

CHART 9.1


Motivation
Virtue and Truth lie with individual
No worry about daily needs and money
Innate (Divine) Spiritualism
Objective World
Leads to Realm of Freedom
Transcending the Outer-World
Reunication of:
• physical and mental temptation
• of fruits of work
• greed and fear
Self-less Service
Human Consciousness
Does not depend on outside machinery of life
Common Good
Spiritualism (God realisation)
Work with dedication purity and without any self-interest
Ethical and Spiritual People
Society based on Values and Spiritualism
Ethical Society
Highly Motivated Employees
Ethical and Spiritual People
Good Governance with Common Good
Ethical and spiritual people

planning and organizing. Explaining the importance of motivation, E.F.L. Brech state, "The problem of motivation is the key to management action; and in its executive form it is among the chief tasks of the General Manager. We may safely lay it down that the tone of an organization is a reflection of the motivation from the top."

The concept of motivation is used by the psychologists and sociologists as means of answering two basic questions concerning human behaviour. Why is man impelled to act? And what determines the direction of his actions? Like many other concepts in Psychology, motivation is a variable, which is a characteristic of the organism, not directly observable, and therefore, only to be inferred indirectly from the behaviour of the organism.

The term motive is derived from the Latin word 'emovere' which means 'to move'. In fact, without motivation man would be a stagnant creature, never moving, never acting. Psychologists view motivation as the force which impels or incites all living organisms to action. Many others have attempted to define motivation. Let us discuss some of the definitions.

According to Guillerman, "Motivation is a total system of study which analyses human needs, motives, drives which cause a person to act or behave in particular manner."

Herzburg defines, "Motivation represents a satisfied need which creates a state of tension or dis-equilibrium causing the individual to move in a goal directed pattern towards restoring a state of equilibrium by satisfying the needs."

Encyclopaedia of Management defines, "Motivation refers to the degree of readiness of an organism to pursue some designated goal and implies the determination of the nature and locus of the forces including the degree of readiness."

On the basis of the above definitions, it can be said that motivation is a tendency which keeps a person attentively and purposefully engaged to achieve his formulated goals. Thus, a sense of commitment occurs only when the enterprise becomes a perpetual vehicle for the satisfaction of the dominant needs of the employees, so long as the employee strives fully to achieve the goals of the enterprise. From the above discussion, it is clear that motivation as such cannot be observed, rather it is a concept derived to cover a number of relationships having their immediate point of origin within the organism.

Motivation Cycle

Three elements—needs, drives and goals—interact in motivation. Each may also be thought of as a stage in a cycle, for the first leads to the second, the second to the third and the third to the first.

The first stage of the motivational cycle can be referred to by three names: need, drive or motive. These are similar yet not synonymous. Need refers to a lack of deficit within the individual. Drives are the intra-organic activities for a particular type of behaviour. The third stage in the motivation is called the goal. Every behaviour is directed towards a goal and when the goal is attained, the need, drive or motive is satisfied. All the definitions given above operate at the physical level and temporary achievements and that is why the contents of motivation differs according to space and time. We now discuss the definition of motivation as contained in Ancient Sanskrit literature.

Geeta presents an excellent example of motivation. In ancient Sanskrit literature, motivation is not dependent upon external factors but internal. Arjun, who is an expert in the knowledge of war feels totally depressed and does not want to fight. Lord Krishna, first understands his state of mind which is the first essential step in motivation and then incite him to overcome his weakness. Here, Lord Krishna incites Arjuna based upon reasoning and right means. The purpose is not to achieve the goal only but to achieve goal based on Dharma (righteousness). Thus, the means of motivation are perfect and not transitory and are valid for all times to come. Lord Krishna advises Arjuna the path of righteousness to achieve results which Arjuna achieves. The foreign literature emphasizes any means to incite the individual to increase productivity and that is why, there is unhealthy competition. The means of motivation are permanent and once mastered would be self-sustaining and self-stimulant.

Thus the Bhagavad Gita suggests the following to motivate a person:

(a) Understanding the potentialities of the person—his strength and weakness.
(b) Analysis of the problem affecting his behaviour.
(c) Imparting knowledge based on fact to remove his weakness.
(d) Constant hammering the suggested knowledge in different styles.
(e) Assessment of the visible impact on his motivation and effort to keep it alive.

Let us first depict the state of Mind of Arjuna before the war as laid down in Gita, Sloka 32, Chapter I:

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।। 1/32 ।।

Krishna, I do not covet victory, nor kingdom nor pleasures. Govinda, of what use will kingdom, or luxuries, or even life be to us !

Drawing a faithful picture of the state of his mind, Arjuna said that victory, kingdom and earthly pleasures which he would gain by killing those near and dear ones were not at all wanted by him. He clearly visualized that the slaughter of those relations would bring him in this world as well as in the next nothing but mental agony and torture. Then, what for should he fight, why should he put them to death? What should he do with a kingdom and pleasures obtained by such dreadful means? He puts it as his definite opinion that after killing them, life would be of no use to him whatsoever.

Arjuna now gives his reasons for not coveting a kingdom and other pleasures obtained by wading through the blood of his kith and kin as laid down in Slokas 33 and 34, Chapter I:

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
ते इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।।
1/33 Bhagavad Gita

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वसुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।।
34 Bhagavad Gita

Those very persons for whose sake we covet the throne, luxuries and pleasures,—teachers, uncles, sons and nephews and even so grand-uncles and great grand-uncles, maternal uncles, father-in-law, grand-nephews, brother-in-law and other relations,—are here arrayed on the battle-field risking their lives and wealth.

Here Arjuna says that rulership of a kingdom and all the pleasures and enjoyments which follow in the wake of the possession of such authority, were not necessary for his own use at all. He knew it well that such pleasures were neither permanent, nor the possessions themselves everlasting. If he had craved for a kingdom, it was only for those brothers, friends and relations; but now he observed that they had all assembled on the battlefield ready to sacrifice their lives. Of what use would be the kingdom, luxuries and pleasures, if they all departed from the earth by mutual slaughter? Therefore, from any point of view whatsoever, it was undesirable to start the War.

Relations like teachers, grand-uncles and uncles, etc., had already been mentioned in a previous verse. Here, referring to two other relations, viz., wife's bothers like dhrstadyumna, Sikhandi and Suratha, etc., and 'other relations' like Jayadratha, etc., Arjuna wanted to say that in this world people exert to gain wealth and objects of enjoyment for the sake of their relations only, who were the centres of their affection. When all such relations would be killed in battle, what purpose would be served by kingship, and other objects of enjoyment? Such a kingdom, and such pleasure, would be nothing but sources of extreme misery and distress.

Lord Krishna in Sloka of Chapter II questions Arjuna and give sermons to motivate him to do his duty—to fight war irrespective of the fact whether there is victory or defeat.

कुतस्त्वां कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ।।

2/2 Bhagavad Gita

Sri Bhagavan said: Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame, to you.

The word 'Kasmalam' with the adjective 'Idam', in this verse, indicates Arjuna's heaviness of heart and low spirits, due to infatuation. The Lord here administers a snub to Arjuna, and expressing wonder asks how in that dangerous and difficult situation, viz. On the battle-field, where dejection and cowardliness were wholly out of place, and just at the moment when the battle was to commerce, a hero and fighter like him, who was capable of easily vanquishsing the greatest of Maharathis, should be overtaken by an unworthy faint heartedness, which was not at all expected of him. Where from did he get it?

Calling this dejection and faint-heartedness of Arjuna as unworthy of noble souls and calculated neither to lead to heaven, nor to bring fame, the Lord gives His reasons for expressing amazement and wonder. The intention was that the sentiment with which Arjuna was now overpowered was not entertained by men possessed of nobility of character, and was not likely to lift Arjuna to heaven or contribute to his fame. Out of the four objects of life it would lead to the fulfilment of none—neither of Moksa (salvation), nor of Dharma (virtue), nor of Artha (wealth), nor of Kama (enjoyment). Therefore, possessed of a strong intellect as he was, how could Arjuna be subject to such a depression of spirits at that odd hour on the battle-field, faced with the imminent danger of a clash of arms with very powerful adversaries?

वैलब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ 2/3 ॥

Lord Krishna in Slokas 11, 22, 23 of Chapter 2 makes Arjuna understand that your attachment is not real as these physical bodies are not real.

Yield not to unmanliness, Arjuna; ill does it become you. Shaking off this paltry faint-heartedness stand up, o scorcher of enemies.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

2/11 Bhagavad Gita

Sri Bhagavan said: Arjuna, you grieve over those who should not be grieved for, and yet speak like the learned; wise men do not sorrow over the dead or the living.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

2/22 Bhagavad Gita

As a man shedding worn-out garments, takes other new ones, likewise the embodied soul, casting off worn-out bodies, enters into others which are new. (22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

2/23 Bhagavad Gita

Weapons cannot cut it nor can fire burn it; water cannot wet it nor can wind dry it.

In this way, Lord Krishna motivates Arjuna who is fully motivated to do his duty. An important factor to remember here is the art of communication by Lord Krishna. This is called in modern management as Transactional Analysis or Inter-personal relations. Until and Unless, this rapport is developed, motivation becomes difficult. Managerial effectiveness depends to a great extent upon the human factor, as we know that human rather than capital is key to development. If we can diagnose the causative factors affecting human behaviour, we would be able to sublimate those factors and put them to constructive use. This technique can even help the manager to diagnose his own hehaviour. This understanding can provide him kinetic energy to influence, direct and therefore condition the behaviour of the people in his organization.

This technique provides clues to motivational behaviour, which is influenced by internal likes and dislikes. The work of eminent psychologists like Douglas McGregor, Maslow, Likert, Bake, Argyris and others suggest that external techniques like threat or temptation for monetary benefits are unscientific. The real motivations can come only from those strokes/factors, which can influence one's egoistic need. A stroke, according to Dr. Eric Berne, is an intervention to mould the behaviour of the members of an organization. Such a situation would provide a healthy environment which can provide the ideal situation to achieve maximum organizational efficiency as well as promote happiness among individual members. Such a situation would provide identity between the organizational goals and the individual goals. Thus, the technique promotes managerial effectiveness, as it offers a wide range of alternatives (strokes) for correcting and controlling the behaviour imperfections of the members of an organization. The need is therefore to train the top executives in the theory and practice of this technique for the analysis of transactions in managerial systems. System 4, i.e. participative group resembles to a great extents with teachings contained in our Sanskrit literature.

VEDANTA AND MOTIVATION

Work in Vedanta is itself its own reward. Every duty is holy and devotion to duty is the highest form of worship of God. Same view has been expressed in Bhagawad Gita, Chapter VI, Sloka 3:

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारुढस्य तस्यैव शमः कारणमुच्यते ॥

6/3 Bhagavad Gita

To the contemplative soul who desires to climb to the heights of Karmayoga, disinterested action is spoken of as the stepping-stone; for the same man when he is established in Yoga, absence of all thoughts of the world is said to be the way to blessedness. Lord Krishna in Chapter

XVIII, Sloka 47 reminds Arjuna of his duty:

श्रेयान् स्वधर्मो विगुण: परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्रोति किल्बिषम् ॥

18/47 Bhagavad Gita

Better is one's own duty, though devoid of merit, than the duty of another well-performed; for performing the duty ordained by his own nature man does not incur sin.

At the forty-second meeting of the Ramakrishna Mission held at the premises No. 57, Ramkanta Bose Street, Baghbazar, Calcutta, on the 20th March, 1898, Swami Vivekananda gave an address on "Work without Motive", and spoke to the following effect.

Gita teaches Karma-Yoga. We should work through Yoga (concentration). In such concentration in action (Karma-Yoga), there is no consciousness of the lower ego present. The consciousness that I am doing this and that is never present when one works through Yoga. The Western people do not understand this. They say that if there be no consciousness of ego, if this ego is gone, how then can a man work? But when one works with concentration, losing all consciousness of oneself the work that is done will be infinitely better, and this every one may have experienced in his own life. We perform many works subconsciously, such as the digestion of food, etc., many others consciously, and other again by becoming immersed in Samadhi as it were, when there is no consciousness of the smaller ego. If the painter, losing the consciousness of his ego, becomes completely immersed in his painting, he will be able to produce masterpieces. The good cook concentrates his whole self on the food-material he handles; he loses all other consciousness for the time being. But they are only able to do perfectly a single work in this way, to which they are habituated. The Gita teaches that all works should be done thus. He who is one with the Lord through Yoga performs all his works by becoming immersed in concentration, and does not seek any personal benefit. Such a performance of work brings only good to the world, no evil can come out of it. Those who work thus never do anything for themselves.

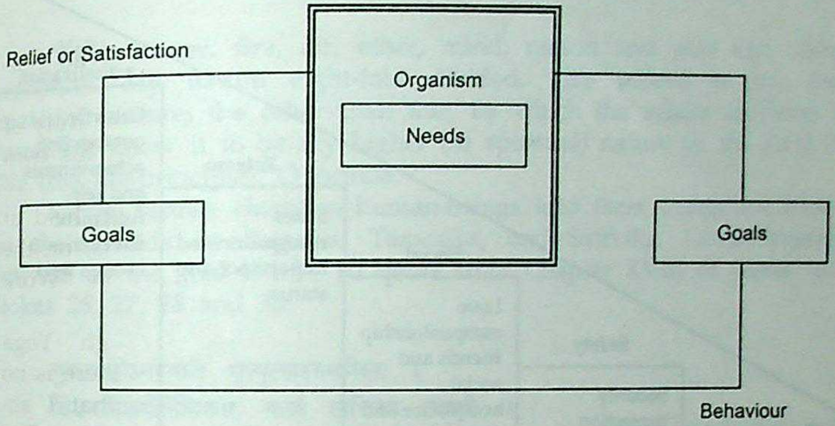
Those who work without any consciousness of their lower ego are not afflicted with evil, for they work for the good of the world. To work without motive, to work unattached, brings the highest bliss and freedom. This secret of Karma-Yoga is taught by the Lord Shri Krishna in the Gita.

Motivation and Needs of Individuals

Maslow's theory of needs is limited to the height of self-actualisation (Refer Chart 9.2). Indian Sanskrit literature provides us that individuals should try to reach to the level of Moksa and not waste life in petty needs. (Refer Chart 9.3)

CHART 9.2

Motivation Cycle

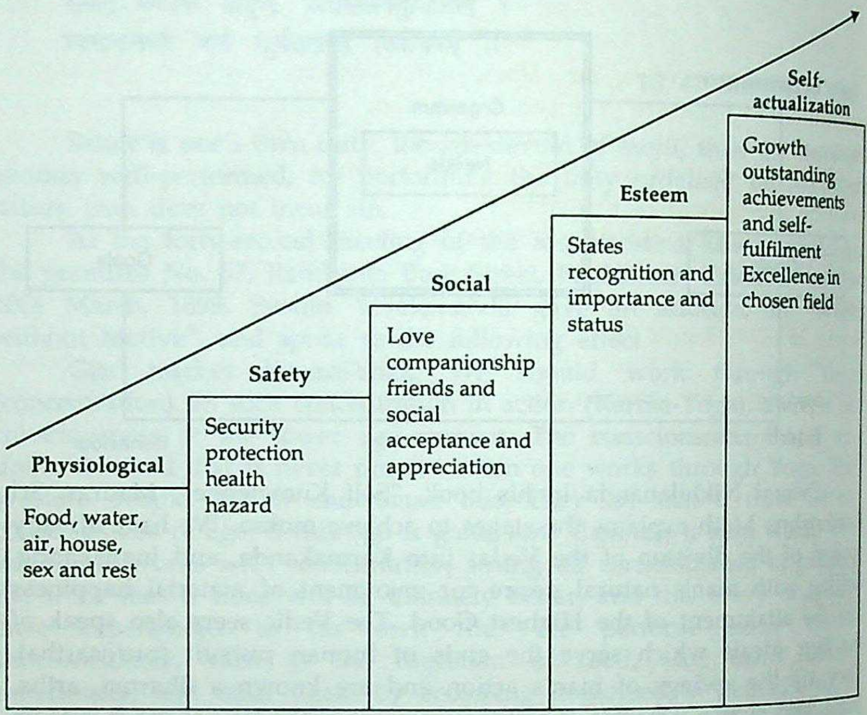


Swami Nikhilananda in his book, "Self Knowledge", Madras, Sri Ramkrishna Math explains the stages to achieve moksa. We have already spoken of the division of the Vedas into Karmakanda, and Jnanakanda, dealing with man's natural desire for enjoyment of material happiness and the attainment of the Highest Good. The Vedic seers also speak of the four ideals which serve the ends of human pursuit (purusartha). They are the springs of man's action and are known a dharma, artha, kama, and moksa. Dharma is righteousness; it is the law of inner growth and the basis of man's actions. It is in harmony with a man's spiritual evolution. Therefore, by following dharma one attains success in all actions. By negating dharma one brings confusion into one's life and retards the clock of progress. Dharma is not a sort of duty imposed from outside, but a sense of righteousness, integrity, and honour with which one is born as a result of past actions. So every man has his own dharma, in consequence of which he reacts in his own unique way to the outside world. His education and environment give to this basic life-form only an outer shape. By fulfilling his dharma a man marches along the path of progress until he attains the supreme dharma of all beings, namely, the realization of Truth.

Artha, or wealth, is a legitimate goal of pursuit at a certain stage of man's life. It is, with most people, an effective mode of self-expression and an important means of establishing fellowship with others. But wealth must be acquired according to dharma, righteousness; otherwise, instead of serving a spiritual purpose, it will aggravate greed and lust for power and ultimately be a cause of misery.

Kama is the fulfilment of sensuous and aesthetic desire. Craving for sense pleasure is present in many sensitive persons to whom the enjoyment of wealth appears gross and therefore inadequate. But kama, too, must be guided by dharma; otherwise it degenerates into

CHART 9.3


Physiological
Food, water, air, house, sex and rest
Safety
Security protection health hazard
Social
Love companionship friends and social acceptance and appreciation
Esteem
States recognition and importance and status
Self-actualization
Growth outstanding achievements and self-fulfilment Excellence in chosen field

voluptuousness.

The satisfaction derived from the pursuit of dharma, artha and kama is neither deep nor abiding. There remains a hunger of the soul that can be fulfilled only by the attainment of moksa, or Freedom. The first three ideals belong to the material world, and the happiness derived from them is therefore ephemeral and illusory. But the ideal of Freedom can be realized only in the realm of spirit, and the bliss that follows is everlasting. Therefore, the realization of moksa, freedom, is the coping-stone of human life; and the pursuit of righteousness, wealth, and aesthetic satisfaction only support it.

Moksha ensures bliss for all 2times, and at all places and in every condition.

There is no desire for material possession in this state of mind. Dharma or Karmyoga or work devoid of results has its own reward. Geeta also talks of lower and higher nature in Chapter 7, Slokas 4 and 5:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।।

7/4 Bhagavad Gita

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

7/5 Bhagavad Gita

Earth, water, fire, air, ether, mind, reason and also ego; these constitute. My nature eight-fold divided. This indeed is my low (material) nature; the other than this, by which the whole universe is sustained, know it to be my higher (or spiritual) nature in the form of Jiva (the life-principle), O Arjuna.

Geeta further classifies human-beings into three categories based on their needs as Rajasika, Tamasika, and Sattvika. Geeta stresses Sattvika as the goal if life. To quote from Chapter XVIII of Geeta and Slokas 26, 27, 28 and 30.

मुक्तसङ्गोऽनंहवादी धृत्युत्साहसमन्वित: ।
सिद्ध्यसिद्ध्योर्निर्विकार: कर्ता सात्त्विक उच्यते ॥

18/26 Bhagavad Gita

Free from attachment, unegotistic, endowed with firmness and vigour and unswayed by success and failure—such a doer is said to be Sattvika.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचि: ।
हर्षशोकान्वित: कर्ता राजस: परिकीर्तित: ॥

18/27 Bhagavad Gita

The doer who is full of attachment, seeks the fruit of actions and is greedy, and who is oppressive by nature and of impure conduct, and is affected by joy and sorrow, has been called Rajasika.

अयुक्त: प्राकृत: स्तब्ध: शठो नैष्कृतिकोऽलस: ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

18/28 Bhagavad Gita

Lacking piety and self-control, uncultured, arrogant, deceitful, inclined to rob others of their livelihood, slothful, down-hearted and procrastinating, such a doer is called Tamasika.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धि: सा पार्थ सात्त्विकी ॥

18/30 Bhagavad Gita

The intellect which correctly determines the paths of activity and renunciation, what ought to be done and what should not be done, what is fear and what is fearlessness, and what is bondage and what is liberation, that intellect is Sattvika.

If you want to be a Yogi, you must be free and place yourself in circumstances where you are alone and free from all anxiety. He who desires for a comfortable and nice life and at the same time wants to realise the self is like the fool who, wanting to cross the river, caught hold of a crocodile mistaking it for a log of wood. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Unto him comes everything who does not care for anything. Fortune is like a first; she cares not for him who wants her, but she is at the feet of him who does not care for her. Money comes and showers itself upon one who does not care for it; so does fame come in abundance until it is a trouble and a burden. They always come to the Master. The slave never gets anything. The Master is he who can live in spite of them, whose life does not depend upon the little, foolish things of the world. Live for an ideal, and that one ideal alone. Let it be so great, so strong that there may be nothing else left in the mind; no place for anything else, no time for anything else.

How some people give all their energies, time, brain, body, and everything, to become rich ! They have no time for breakfast ! Early in the morning they are out and at work ! they die in the attempt—ninety per cent of them—and the rest when they make money, cannot enjoy it. That is grand ! I do not say it is bad to try to be rich. It shows that one can have the same amount of energy and struggle for freedom as one has for money. We know we have to give up money and all other things when we die, and yet, see the amount of energy we can put forth for them. But we, the same human beings, should we not put forth a thousand-fold more strength and energy to acquire that which never fades, but which remains to us for ever? For this is the one great friend, our own good deeds, our own spiritual excellence, that follows us beyond the grave. Everything else is left behind here with the body.[1]

Now what is that good which is to be pursued? the good for him who desires Moksha is one, and the good for him who wants Dharma is another. This is the great truth which the Lord Shri Krishna, the revealer of the Gita, has tried therein to explain, and upon this great truth is established the Varnashrama system and the doctrine of Svadharma, etc. of the Hindu religion.

"He who has no enemy, and is friendly and compassionate towards all, who is free from the feelings of 'me and mine', even-minded in pain and pleasure, and forbearing"—these and other epithets of like nature are for him whose one goal in life is Moksha

"Yield not to unmanliness, O son of Pritha ! Ill doth it befit thee cast off this mean faint-heartedness and arise, O scorcher of thine enemies.[2]

Thus, the Indian Philosophy, enshrined in Ancient Sanskrit Literature emphasizes higher needs and is not bothered about lower needs.

According to vedanta needs can be categorised into the following:

(i) Desire/need for existence—SAT
(ii) Desire/need for knowledge—CIT
(iii) Desire/need for bliss—Anand

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ।। 12/3 ।।
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।। 12/4 ।।

Those, however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, contantly adore as their very self the unthinkable; omnipresent, indestructible, indefinable, eternal, immovable, unmanifest and changeless Brahma, they too come to Me.

Swami Nikhilananda in his book, "Self Knowledge", an English Translation of Sankaracharya's Atmabodha, Madras, Ramakrishna Math explains beautifully about the ultimate goal of life or final motivation in slokas 39, 40, 41

आत्मन्येवाखिलं दृण्यं प्रविलाप्य धिया स धीः ।
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ।।

The wise one should intelligently merge the entire objective world in Atman alone and constantly think of that Atman as the stainless sky.

रूपवर्णादिकं सर्व विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ।।

He who has attained the Supreme Goal discards all such objects as name and form, and dwells as the embodiment of Infinite Consciousness and Bliss.

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिद्‌ानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ।।

The Supreme Self, on account of its being of the nature of exceeding bliss, does not admit of the distinction of the knower, knowledge, and the object of knowledge. It alone shines.

It would, therefore, be of utmost significance to stress that organization is not merely a structure; in fact, it embraces a structure as well as the human beings who man and run it in order to realize the preconceived objectives. We must always strive through administrative improvements and reforms to remove the irritants which creep into the organizations to ensure effective organizational climate. We may ensure the following:

(a) Clear definition of objectives,
(b) Systematic grouping of related activities,
(c) Maximum delegation of authority,
(d) Minimum layering,
(e) Clear demarcation of line and staff functions,
(f) Correct span of control,
(g) Unity of command,
(h) Proper conditions of work, and
(i) Provision for easier communication.

Motivation to work in an organization comes by watching people who are successful and identifying the reasons for it. If these reasons are values like knowledge, capability and skills, motivation comes automatically. But if the reasons are sycophancy, dumb conformism and personal clout, etc. they drive out the motivation from organization. This difference in motivation can easily make a difference of one into thousand in the efficiency of using the available brain bank. The results are self-evident, a system gets what it values. If the value is attached to submission than to independence and creativity, it is only a parasite that survives.

The organization stands as the biggest loser, losing on the infinite potential of able people whom it fails to value. The rot that sets in is self-sustaining, as the blind conformists keep their bosses busy through reverse delegation and thus structure their time, whereas they benefit from never having to take responsibility for their decisions.

However, all motivation should be based on morale.

According to Dr. L.D. White, morale reflects, a socio-psychological situation, a state of mind in which men and women voluntarily seek to develop and apply their full powers to the task upon which they are engaged by the reason of intellectual or morale satisfaction which they derive from their own self-realization, their achievement in their chosen field, and their pride in the service. It is self-stimulating incentive created within the minds and hearts of the workers. A wholesome morale stimulate, loyalty, generates cooperation and encourages team work. All these are essential for the achievement of any organization.

Sanskrit Literature provides an excellent definition of motivation—clear understanding of the work conduct of, one's duty, without regard to results. While the modern definitions emphasize, economic rewards and incentives, facilities at work place, etc. These are temporary while Sanskrit Literature has given permanent definitions which are valid for all times to come. To quote Swami Vivekananda.[3] We all find ourselves in the position for which we are fit, each ball finds its own hole; and if one has some capacity above another, the world will find that out too, in this universal adjusting that goes on. So it is no use to grumble. There may be a rich man who is wicked, yet there must be in that man certain qualities that made him rich; and if any other man has the same qualities, he will also become rich. What is the use of fighting and complaining? that will not help us to better things. He who grumbles at the little thing that has fallen to his lot to do will grumble to everything. Always grumbling, he will lead a miserable life, and everything will be a failure. But that man who does his duty as he goes, putting his shoulder to the wheel, will see the light, and higher and higher duties will fall to his share.

Ancient Sanskrit Literature suggests the following to motivate a person:

1. Clear-cut Goal for Life to Provide Direction and Induce Motivation

To activate the latent abilities in yourself, you have to fix a goal for your life. The goal need not be just the desire for salvation. There should be a specific and clear goal in everybody's life. Of course, a momentary desire is not a goal. And it is not enough to have a desire to succeed in the task you have set for yourself. It is necessary to act in the proper manner so that it is carried out within the prescribed time. Unless you have a working plan, your valuable mental energy and time will be wasted.

To be able to overcome uncertainty and vacillation, you have to ask yourself what it is that you most desire for yourself. Then it becomes clear to you what main goal you should have for yourself in your life. Then your mind devotes its energy to the fulfilment of the desire.[4]

2. Devoting Energy to Fulfil the Goal as Established

Keen desire and ardent aspiration are the forces that take you to an environment that is conducive to the fulfilment of your goal. Even in the spiritual world, if you have very keen desire and very ardent longing you will be able to attain God. If you have intense yearning, it means there is the dawn; the sun is not far behind said Bhagawan Sri Ramakrishna. Just see the miracle of intense yearning.[5]

If a man doesn't feel in his heart an ardent desire to know something, if he doesn't develop a keen aspiration to achieve something, he will see only darkness before his eyes. The thing doesn't appear before him at all.

What you need, you will get. But you must know what you need. Otherwise there will be no result from a goalless life we earn nothing but dejection, humiliation, inferiority complex and sorrow. In short, this is a life of utter debility, of utter tragedy.

3. Choose the Right Means

Swami Vivekananda once said, "One of the greatest lessons I have learnt in my life is to pay as much attention to the means of work as to its end." He was a great man from whom I learnt, and his own life was a practical demonstration of this great principle. I have been always learning great lessons from that one principle, and it appears to me that the secret of all success is this: to pay as much attention to the means as to the end."

Our great defect in life is that we are so much drawn to the ideal, the goal is so much more enchanting, so much more alluring, so much bigger in our mental horizon, that we lose sight of the details altogether.

But whenever failure comes, if we analyse it critically, in ninety-nine percent of cases we shall find that it was because we did not pay attention to the means. Proper attention to the finishing, the strengthening, of the means is what we need. With the means all right, the end must come. We forget that it is the cause that produces the effect, the effect cannot come by itself and unless the causes are exact, proper and powerful, the effect will not be produced. Once the ideal is chosen and the means determined, we may almost let go of the ideal, because we are sure it will be there, when the means are perfected. When the cause is there, there is no more difficulty about the effect; the effect is bound to come. If we take care of the cause the effect will take care of itself. The realization of the ideal is the effect. The means are the cause, attention to the means, therefore, is the great secret of life.

No great man begins his career as a great man. Nor is he necessarily a born genius. Most great men have acquired their greatness through constant exercise and practice. If the path is properly chosen, the attainment of success is certain. What do we generally do? We go on ruminating on the goal, choose the means as dictated by the whims of the moment exhaust our every energy, and then get desperate. We blame the goal itself for our failure like the proverbial fox that said that the grapes were sour because it could not reach them. We should, at least now, tread the right path, which is almost half of what is required to achieve our goal.[6]

4. Channelising Potential Energy within us into Kinetic Energy

There is boundless energy within each one of us, but we are not aware of the invaluable treasure of heavenly store within ourselves. Man sometimes makes a good of himself by believing that he is nothing but a bundle of foibles and limitations. He sometimes acts like a neurotic, and at other times, like a murderous criminal. What is really meant by the I of every one?

When we understand that the real seat of energy is within us, one which we are normally ignorant of, we surmount our limitations and overcome our emotional idiosyncrasies. We become free and we attain knowledge and wisdom. With this attainment, no matter what position we are in, our speech, our behaviour, our activities undergo a radical transformation. Poet Bendre said, Get into thyself, see thyself, be thyself.

What is meant by be thyself? When we try to understand our true nature by means of proper thought, techniques, inquiry and experience we get a glimpse of the profound light latent within ourselves. We realize that this light is not a figment of our imagination, but a matter of profound truth.

When we properly dissect and analyse this principle of I we get to know the secret behind it and its immense potential. We are actually gifted with wonderful energy that is beyond verbal description and that is only limited by our imagination—our imagination about our limitations. It shackles itself with imaginary thoughts about restrictions. How one can free one self from this shackle is an extremely exciting and thrilling investigation. We don't have to conduct experiments in any laboratory to hold this investigation. Our mind itself is the laboratory. It is though itself which serves as a sword to cut the Gordian knot of this problem. How do we realize our own strength, using this sword of effective thought?[7]

5. Unselfish Work

This world is not for cowards. Do not try to fly. Look not for success or failure. Join yourself to the perfectly unselfish will and work on. Know that the mind which is born to succeed joins itself to a determined will and perseveres. You have the right to work, but do not become so degenerate as to look for results. Work incessantly, but see something behind the work. Even good deeds can find a man in great bondage. Therefore be not bound by good deeds or by desire for name and fame. Those who know this secret pass beyond this round of birth and death and become immortal.[8]

6. Positive Attitudes of Mind

The mind can cause or cure a disease. Patience, love, sympathy, generosity, selflessness—such positive attitude leads to a smooth, healthy, cheerful functioning of all parts of this machine called the human body. But from negative thoughts arise fear, anxiety, hatred, jealousy, frustration and selfishness, which affect the whole body and lead to disease. Let me repeat it, so that his truth is firmly imprinted on your mind. The mind can cause or cure disease!

Cheerfulness, tranquility, courage, self-confidence, determination - such positive states of mind are more efficacious than any tonic in keeping the body healthy.[9]

7. Honesty of Purpose

Honesty is another essential quality like patience. Honesty in a great force. Honesty means integration of the three aspects of personality, thought, speech and deed. For instance, when you give a promise to the workers, honesty demands that you act accordingly or at least make a sincere attempt to act according to the promise. Otherwise it is dishonesty or deceit. A victim of deception does not easily forget the humiliation or shock that he has felt. It explodes one day or the other, in some form or the other. If it doesn't explode it remains simmering within. Honesty can win the hearts of men. Though one may not be able to fulfil one's promise or keep one's word, if the effort is sincere, it has its value, it will earn respect, it will have a good effect.[10]

8. Faith Begets Faith

A secret of motivation, self-confidence and the conviction that virtuous acts lead to one's highest good and success have their source in the power of faith—faith in God. A scientist and a religious person both pay their tribute to faith. Faith is life. William James, remarked: "Faith is one of the forces by which men live and the total absence of it means collapse." Faith is the foundation of spiritual life. It is the means to acquire the grace of the Lord. Everything is possible though faith. Is it possible in one day to have such unflinching, unshakeable trust?[11]

9. Learning the Art of Relaxation to Avoid Stresses and Strains i.e. Avoid Demotivation

The mind becomes relaxed and calm only when it feels security and is detached from desires. Life is full of uncertainties and difficulties, and modern conditions of living have increased mankind's anxiety and feeling of insecurity. The best way to overcome fear and insecurity is to constantly pray to the supreme Lord, the controller of the destinies of all beings. Even those who practice japa and meditation have to pass through dark periods when they feel forlorn and hopeless. During such arid periods prayer gives great support to the soul. Says St. John of the Cross, "In all our necessities, trials, and afflictions, there is no better nor safer remedy than prayer, and hope that God will provide for us in his own way."[12]

Meditation is the conscious, self-directed focusing of a continuous stream of thoughts on a mental object. This becomes possible only if the mind (or, to be more precise, the will) is free from the hold of external objects and desires. This withdrawal of the mind or the will is called pratyahara. One way to do this is repeated practice. But especially during the early stages of spiritual life most aspirants find this too difficult. Intense prayer, however, quickly accomplishes it. Prayer is the bhakta's - the devotee's—way of practicing pratyahara.[15]

10. Reading of Scriptures which keep the Reader Agile

Good thoughts are essential to avoid depressing spirit and keep the reader motivated.[16]

Scriptural study feeds the mind with nourishing thoughts which provide the aspirant with a spiritual undercurrent throughout the day. Even amidst the stress and turmoil of the workplace, our minds will continue to feed off the strength of these thoughts, and remain centered and calm. At the time of meditation, they will then help to gather the forces of the mind into an unbroken thought of God.

To possess such trust or faith in God one has to struggle day and night giving up luxuries and comforts, ignoring one's failure and success on the remembering God all the time. One has to step into the water in order to learn swimming. So also to gain faith one has to jump into the sea of efforts. On who tries to swim is scared and may fail initially. But can one swim if he gives up after initial setbacks? Similarly, sincere and persistent efforts are necessary in spiritual life. What if we meet with failures? We must not stop marching ahead. Let us use all the available relaxation techniques to release the mental tension but at the same time not forget that lasting peace is possible only through spiritual practice.

We have seen that western nations have been revising their motivation policy, i.e. from materialistic to participatory management. However, these are not bringing happiness to the people as they are beset with tensions. Western nations should understand motivation based on ancient Sanskrit Literature and bring peace and bliss in the lives of the people on a permanent basis.

आत्मलाभात्परो नान्यो लाभः कश्चन विद्यते ।
यदर्था वेदवादाच्श्च स्मार्ताण्चापि तु याः क्रियाः ॥ 4॥

There is no other attainment higher than that of the Self. For that is the purpose for which the teachings of the Vedas, the Smritis and the actions (described in the work-portion of the Vedas) are there.

आत्मार्थोऽपि हि यो लाभः सुखायेष्टो विपर्ययः ।
आत्मलाभः परः प्रोक्तो नित्यत्वाद्ब्रह्मवेदिभिः ॥ 5 ॥

The acquisition on the part of oneself considered to be a source of happiness produces the opposite result also. It is for this reason that the Knowers of Brahman say that the greatest acquisition is that of the Self as it is eternal.

स्वयं लब्धस्वभावत्वाल्लाभस्तस्य न चान्यतः ।
अन्यापेक्षस्तु यो लाभः सोऽन्यदृष्टिसमद्भवः ॥ 6 ॥

Of the nature of being always attained, the Self does not depend on anything else in order to be acquired. The acquisition that depends on other things (e.g. effort, etc.) is due to Ignorance (and so vanishes when the means to which it is due vanish)[13]

अन्यदृष्टिस्त्वविद्या स्यात्तन्नाशो मोक्ष उच्यते ।
ज्ञानेनैव तु सोऽपि स्याद्विरोधित्वान्न कर्मणा ॥ 7 ॥

The conception (of the existence) of the non-self is what is called ignorance, the destruction of which is known to be liberation. This destruction is possible by means of knowledge only, which is incompatible with ignorance (Compatible with ignorance), actions cannot destroy it.

कर्मकार्यस्त्वनित्य: स्यादविद्याकामकारण: ।
प्रमाणं वेद एवात्र ज्ञानस्याल्गिमे स्मश्त: ।। 8 ।।

That actions produced by desires caused by ignorance give rise to results which are perishable, and that knowledge which produces an imperishable result are known on the evidence of the vedas.[14]

CONCLUSION

In ancient Sanskrit Literature, motivation is not to provide temporary inducements to fulfil material needs but it is a great struggle to achieve highest goals of life, i.e. spritualism. Swami Yatiswarananda spells out this struggle.

Whereas in the case of worldly things and worldly relations you can never get any ultimate satisfaction, in the case of spirituality and spiritual life you can get that perfect satisfaction which is not dependent upon anything external. So the great sage Narada says, 'Realizing that (divine love), a man attains perfection, immortality and ultimate fulfilment.

यल्लब्ध्वा पुमान् सिद्धो भवति, अमृतो भवति, तृप्तो भवति ।
Narada Bhakti-Sutras 1.4

The really thirsty man always needs water, but those who are not thirsty can do without it for a long time. The really sincere aspirant will do all he is told, but people are so half-hearted and so little sincere that they are in no great hurry to follow the advice they are given.

And then, we want the purest water, not adulterated water, or water that has become terribly dirty. We should rather feel really thirsty but should not go in for anything that is not good and pure.

Truth cannot be realized without struggle. All life is no doubt a struggle. Everybody is struggling to achieve something or other. But spiritual struggle is a struggle of a higher order. It is a struggle for consciousness. Struggle, struggle, struggle! There is no other way. Let us not be afraid of struggles.[17]

We should court neither life nor death. Let destiny run its course but let us fix our heart for ever on the Divine. Let us march on fearlessly, resolutely, towards the goal.

Until you fall asleep, until you die, always busy yourself with Vedantic thoughts.[18]

Learn to stand on your own feet, a man's feet, manfully! Swami Vevekananda says in one of his poems:

> Be bold and face the Truth,
> Be one with It.
> Let visions cease,
> Or, if you cannot, dream but truer dreams.
> Which are Eternal Love and Service free.[19]

Communication should be as Lord Krishna talked to Arjuna to motivate him, i.e. to make him understand in a simple and logical style.

Communication can promote motivation through informed participation. According to Le Thaer, the administration of any organization can be accomplished only through communication. Poor communication, Poor administration . . . . Administration is totally dependent upon communication for its execution, and the success with which an administrator can communicate determines, in large part, the success with which he may administer his organization.

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4. Swami Jagadtamananda, Learn to Live, Vol. I, Shri Ramakrishna Math, Channai, pp. 51-52.
5. *Ibid.*, pp. 53-55.
6. *Ibid.*, pp. 56-59.
7. *Ibid.*, pp. 164-66.
8. The Complete Works of Swami Vivekananda, Vol. 6, pp. 83-84.
9. Swami Jagadamananda, Learn to Live, Vol. 2, Shri Ramakrishna Math, Chennai, p. 44.
10. *Ibid.*, p. 121.
11. *Ibid.*, p. 57-58.
12. Swami Jagadatmananda, A Thousands Teaching, Shri Rama Krishna Math, Madras, pp. 192-93.
13. *Ibid.*, p. 298.
14. *Ibid.*, pp. 80-81.
15. Pravrajika Vrajaprana, Living Wisdom, Vedanta in a World Community, Shri Ramakrishna Math, Mylapore, Madras-4, 1995, p. 199.
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17. Swami Yatiswarananda, Meditation and Spiritual Life, Bangalore, Shri Ramakrishna Ashram, 1983, pp. 7-8.
18. *Ibid.* p. 15.
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CHAPTER 10

YOGA AND EDUCATION

> Remain in bliss in this world,
> Fearless, pure in heart,
> Wake up in bliss every morning,
> Carry out all your duties in bliss,
> Remain in bliss in weal and woe,
> In criticism and insult,
> Remain in bliss unaffected,
> Remain in bliss pardoning everybody.
>
> —*Rabindranath Tagore*

10 CHAPTER

Yoga and Education

योगश्चित्तवृत्तिनिरोध ॥ 2 ॥ Patanjali Yogsutra
Yoga is the control of thought—waves in the mind

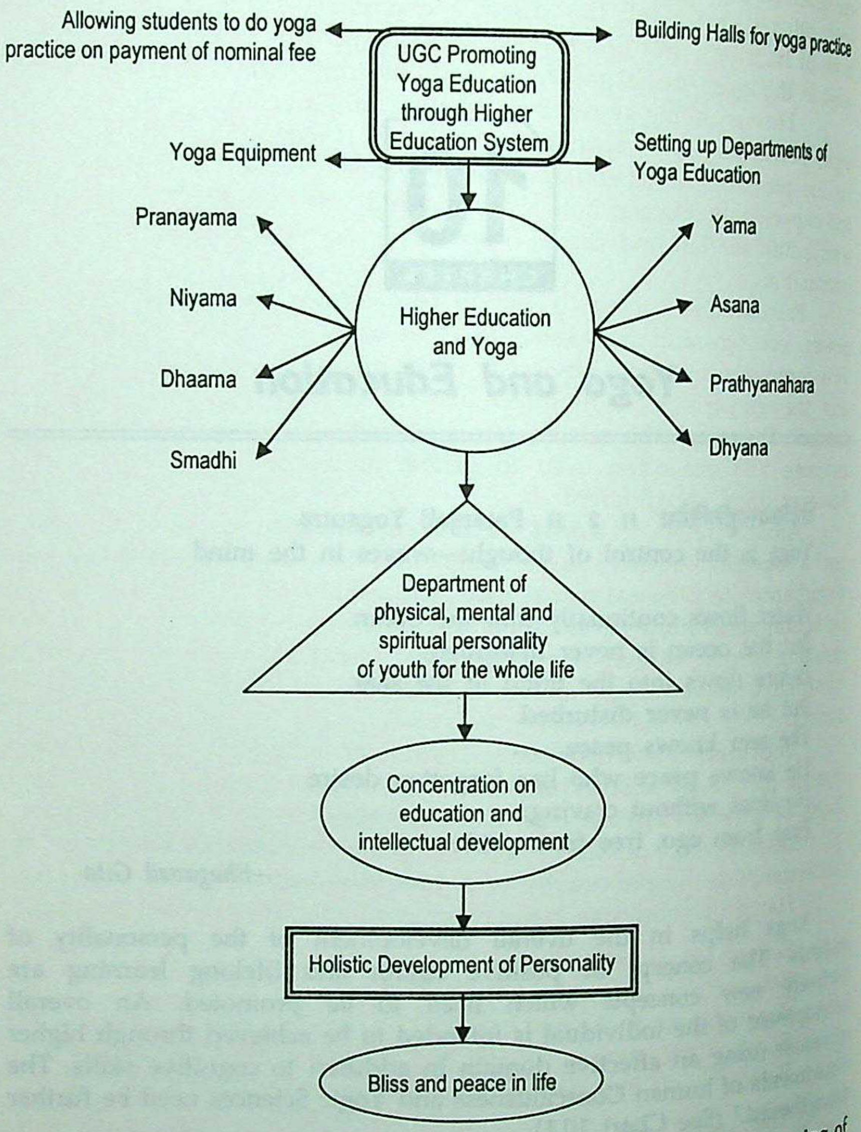
Water flows continually into the ocean
But the ocean is never disturbed;
Desire flows into the mind of the seer
But he is never disturbed.
The seer knows peace……
He knows peace who has forgotten desire
He lives without craving;
Free from ego, free from pride.

—*Bhagavad Gita*

Yoga helps in the overall development of the personality of students. The concept of positive health and lifelong learning are relatively new concepts which need to be promoted. An overall development of the individual is intended to be achieved through higher education using an affective domain in addition to cognitive skills. The departments of human Consciousness and Yogic Sciences need be further strengthened.[1] (See Chart 10.1)

Ever since the dawn of civilization, man has been constantly engaged in the pursuit of unraveling mystery of nature with a view to arriving at the fundamental values of life. Today, the world is in a state of turmoil, the causes of which seem to be beyond man's comprehension and capabilities. Paradoxically enough, man seems to be lost in the world of plentitude. His soul is starved in the midst of unbounded materialistic pleasures and comforts that science and technology of today have placed at his disposal. The harder he strives to extricate himself out of the web of these problems, the more he is caught and involved in it. Underneath

CHART 10.1


Allowing students to do yoga practice on payment of nominal fee
Building Halls for yoga practice
UGC Promoting Yoga Education through Higher Education System
Yoga Equipment
Setting up Departments of Yoga Education
Pranayama
Yama
Niyama
Higher Education and Yoga
Asana
Dhaama
Prathyanahara
Smadhi
Dhyana
Department of physical, mental and spiritual personality of youth for the whole life
Concentration on education and intellectual development
Holistic Development of Personality
Bliss and peace in life

the morass of conflicting values lies man's quest for the real meaning of life and the destiny to which it leads. Science does not help us to find answers to the fundamental moral and spiritual values of life or "how to live" and here we see that the advancement of science has led to mankind, to lopsided growth and development. Sanskrit Literature is full of details as to how to lead our lives decently without causing tensions, stresses and depression. Since we have forgotten our ancient literature and its value, such problems are on the rise.

Janina Gomes in his Article, "Still the Chattering of the Mind" states: All of us in life experience moments of disharmony. We find we are often at cross purposes with life, with events, with daily happenings, with others. Out of all this disorder and disharmony, if we can build lives of harmony and orderliness, we will succeed if not at all times, at least in the most crucial moments in stilling the chattering of our minds.[2]

Human being is the best creation of God and is endowed with logic, perception and capacity to verbalize his experiences. He can make his life pleasurable depending upon how does he use his own resources and experiences. He can induce tension and stress in others by imparting wrong information and can also lessen his worries by imparting correct information.

Present day society is highly competitive. Every one strives for power, prestige and possession to excel over one's own fellow beings. This competitive process obviously poses many challenges for the society and the susceptible individuals and may cause anxiety, stress and tension. These are the related terms having almost similar genesis and outcome and are often used to denote hardship of life. Scientifically, however, they are different.

Anxiety refers to a fear reaction in which the cause of the fear is not a specific object. Stress refers to a condition resulting from disturbances to physical or psychological well-being. Tension is readiness for action generally with no action possible and often refers to the strain resulting from stress. Under these situations, logical process is constricted, slowed down and emotional process took up the individual's control.

Vethathiri Maharishi says, 'Harmony is a precious treasure of human life'. Real success and satisfaction, happiness are the different facets of harmony. If one is to enjoy the benefits of life to the fullest, it is necessary to develop and maintain harmony; and for this understanding the philosophy of nature is required

Harmony should be maintained in all spheres of life, and these are:

Between body and life;
Between wisdom and habits;
Between self and society;
Between the purpose of life and the method of living; and
Between will and nature.

The more one understands life, the more one will achieve harmony; and success will be proportionate to that. No doubt, harmonizing life is a difficult task, but it is worth .all the striving, for it is the only way to equip oneself to enjoy life to the fullest extent and to reach the goal of life, which is the perfection of consciousness. By the development of knowledge man comes to understand the Cause-and-Effect system, which is a "Law of Nature."[3]

Youth in the system of higher education represents a tremendous potential for society, provided it is channeled in the right direction, the enthusiasm, initiative and idealism of young people can help others, including the elderly, the handicapped, the poor, and in so doing can create a happier and more balanced society.

Unprecedented challenges face the youth of today, said Dr. Hiroshi Nakajima, Director-General of WHO, in a message to the world assembly of Youth. And he added that young people may be given opportunities "to demonstrate their creativity, energy and commitment to solving their own problems and helping to build a healthy future for the entire community in which they live."

Unwise life-styles pose the biggest threats to students' health. Innovative judgments, a tendency to show off, or the desire to keep up with their fellows—all these incline them towards risk-taking behaviour. This may include experimenting with dangerous substances like alcohol or drugs, driving too fast on the highway, or simply defying adult society.

In many cases, the cigarette is the very first contact young people have with the life-styles of adulthood. This first encounter often occurs at a very early age: by the time they reach their teens, they may already be unable to break the smoking habit. It is vital that they should be aware of the short-term and long-term risks that smoking represents to their health.

The risk destroying their most important assets; the health and physical fitness through laziness and lack of exercise, rash driving and traffic accidents, suicide or attempts to suicide, slow suicide through the use of alcohol, smoking, dung abuse, excessive intake of tea and coffee, unprotected sexual encounters, sexual misadventures like rape, sexually transmitted diseases, teenager pregnancies and abortions or unwed child births. The ill-effects on their health can extend far into later life. Accidents are estimated to disable permanently three times as many as they kill, smoking and alcohol can store epidemics of respiratory diseases, liver damage and cancer. Teenager pregnancy can kill mother or child or else leave them physically and mentally handicapped. Needless to conclude that in some countries youth is the only age-group in which mortality and morbidity rate is rising, due to these ills of modern society. Alcohol and unemployment is behind alarmingly large number of deaths through accidents and suicide (Jerome, 1980).

Before a dam was constructed on Satluj River, at Bhakra, the water resource was not only wasted but it resulted in floods, leading to loss of life and property. The same is true for youth resource. The idle youth is not only a waste, but also the tide of this unutilized energy can result in negative development wasted in the field of health and economy. The youth can be our best resource if they are healthy and if their joyous energy is channelised for building a better society. The potential energy of youth has to be converted into kinetic energy with understanding, support and technological knowledge and its use should be made to build modern India. Much needs to be done both for and by young people. It is not sufficient merely to have activities directed towards youth. If the aims and objectives of International Youth Year, 1985, and the WHO Global Strategy for Health for All by the year 2000 are to be achieved. Serious efforts of collaborative action by everyone—young and old are needed. The youngsters of today, with their capabilities, energy and commitment, represent a vital resource; they must be partners in the quest for a just future.

Life of students in higher education is becoming more and more artificial and they are travelling more and more away from natural living. In order to return to natural life, they should practice Yoga and learn to live more in consonance with nature and cosmic consciousness.

We see the disinterest and inevitable suffering among many students. It has been realized that every individual contains hidden potential, which when developed allows him to attain pertinent bliss, inner peace and the ultimate goal of our existence.

A brief discussion with students revealed the following problems of students in the system of higher education:

(a) Lack of interest in studies.
(b) Lack of vitality, enthusiasm and eagerness.
(c) Enamored by affluent environment leading to alcoholism, smoking, gambling, etc.
(d) Irregular in food habits.
(e) Not interested in exercises and games.
(f) Drudgery in life.
(g) No aim in life.
(h) Lack of reading habits.
(i) Not following any regular course of life.
(j) Full of tensions, worries and agitations.
(k) Lack of peace-restlessness.
(l) Lack of concentration.
(m) Problematic both at home and in a college.
(n) Bad company.
(o) Aimless life.

How can we overcome the problems inflicting the personality of students in higher education system? How can we channelise their potential energy into kinetic energy to make them enjoy the bliss of life? How can we stimulate students towards holistic approach? How can we make them develop their personality in totality? How can we check students from indulging in bad habits—alcoholism, smoking, gambling, etc.? How can we educate them to put them on right track? The only answer is the need of imparting yoga education which can solve all the problems simultaneously. It requires understanding and practice of science and practice of yoga. First let us understand the meaning of yoga.

Meaning of Yoga

Patanjali defines yoga as complete suppression of all mental modes or processes (cittavrttinirodha).[4] Vyasa defines it as absorptive concentration (samadhi). It is a universal attribute of the mind.[5] All persons can attain yoga by repeated practice (abhyasa) and detachment (vairagya).[6]

Swami Satyananda Saraswati in his book, "Asana Pranayama Mudra Bandha," (Bihar School of Yoga, Munger, Bihar, Indium, 1999) comments that, "Yoga is not an ancient myth buried in oblivion. It is the most valuable inheritance of the present. It is the essential need of today and the culture of tomorrow." The Yogic culture of tomorrow is something towards which we have to strive, we have to try to attain. Yoga has been the culture to strive, we have to try to attain. Yoga has been the culture of ancient India and the ancient civilization of the world, and it is going to be the culture of tomorrow. It is the science of today which we have to learn, which we have to accept, and which we have to understand. It is a science which deals with the developments of the human personality and which leads to the awakening of untapped energy sources within the brain and mind. The practice of yoga is not new. Ancient rishis, saints and sages have been talking about it for the last fifty thousand years. They spoke about it, not as a religion or philosophy, but as a way of life which could lead to the development and awakening of our consciousness and energy.

For most people, however, yoga is simply a means of maintaining health and well-being in an increasingly stressful society. Asanas remove the physical discomfort accumulated during a day at the office sitting in a chair, hunched over a desk. Relaxation techniques help maximize the effectiveness of ever-diminishing time off. In an age of mobile phones, beepers and twenty-four hour shopping, yogic practices make great personal and even business sense.

The word yoga is derived from the Sanskrit root 'yuj' meaning 'to unite', 'to combine', and 'to integrate', which means total integration of the physical, mental, intellectual and spiritual aspects of the human personality.[7] Yoga is a way of life, propounded by Patanjali in a systematic form.

Dr. H.R. Nagendra and Dr. R. Nagaradhna in their book, "New Perspectives in Stress Management" define Yoga as far from being a mere physical or breathing acrobatics or a demonstration of magic or supernatural powers, is a science of the future, with a holistic vision relevant to a progressive society. Yoga is a conscious process helping us to rise from our animal instincts to a level of normal discrimination and elevating us to manifest the immense potentialities dormant in us. Yoga not only works to bring fitness and vigour to the physical body, but also harnesses our will and emotions and expands our power of insight, vision and analysis. Such a science to harness the will, calm the mind and steady the emotions, without losing the sharpness of intellect is the key to human progress. The challenge of stress is thus the drive for such a progressive move from the matter-based approach to a mind-based approach; from the economic-based measure to a health-based measure of progress. Yoga is the right science for such a transformation which is in the offing.

Yoga is an exact science. It aims at the harmonious development of the body, the mind and the soul. Yoga is the turning away of the senses from the objective universe and the concentrations of the mind within. Yoga is the turning away of the senses from the objective universe and the concentration of mind are eternal life in the soul of spirit. Yoga aims at controlling the mind and its modifications. The path of Yoga is an inner path whose gateway is your heart. Yoga is harmony between the individual and the cosmos, between thought and action, between soul and God, between organism and respiration.

Yoga is the discipline of a mind, senses and physical body. Yoga helps in the co-ordination and control of the subtle forces within the body. Yoga brings in perfection, peace and everlasting happiness; one can even have increased energy, vigor, vitality, longevity, resistance, calmness, and good sleep at times by the practice of Yoga. The practice of Yoga will help students to control the emotions and passions and resistance power increases and removes the disturbing elements from mind. It will enable them to keep a balanced mind and remove fatigue and get concentration, self-sufficiency, impertinence, pride, luxury, name, fame, self-assertive nature, abstinence, idea of superiority, evil company, laziness, over eating, meat eating, over work, attachments, too much talking, smoking, drinking are some of the obstacles in the path of Yoga.[8]

Swami Parmahansa Niranjanananda in his book, "Yoga Darshan: Vision of Yoga Upanisads (1993)" observes that the aim of yoga is to take one from the impure aspect of the mind towards the pure aspect, from a state of scattered desire to a state of balanced desire, where the desire becomes positive, constructive, and self-elevating, where the desire does not limit us to the external environment only, but also encompasses the inner dimensions. By transcending the impure mind and obtaining purity of mind and by awakening the faculties of the pure mind, one attains transcendence or mukti. One must go from the impure to the pure, and awaken the faculties of the pure mind in order to attain transcendence.

Dr. R. Nagarathna and Dr. H.R. Nagendra in their book, "Integrated Approach of Yoga Therapy" observes the following about yoga:

Yoga—A State

Man leaps into higher states of consciousness and learns to stay and act tuned to these states. Yoga often refers to these subtle layers of causal states of our mind,

(i) योगस्थ: कुरु कर्माणि संगं त्यक्तवा धनन्जय ।
सिद्धयसिद्धयो : समो भूत्वा समत्वं योग उच्यतो ।।

(Gita 2.48)

Yogasthah Kuru karmani sangam tyaktva Dhananjaya
Siddhyasiddhyoh samo bhutva samatvam yoga ucyate

Perform action. O, Dhananjaya, being fixed in Yoga, renouncing attachments and staying even-minded in successes or failure. Evenness is verily Yoga.

तां योगणिति मन्यते स्थिराम् इन्द्रिय धारणाम् ।

Tam ygamiti manyante sthiram indriya dharanam

Yoga is the state in which all our Indriyas are beheld steadily, i.e. a state of mastery over senses and mind, as portrayed in Kathopanisat (2.5.4)

(ii) Yoga is the state of Samathi—the Gita proclaims:

श्रुतिविप्रतिपत्रा ते यदा स्थास्यति निश्रचला: ।
स्माधावचला बुद्धि: तदा योगमवाप्स्यसि ।।

(Gita 2.53)

Srutivipratipanna te yada sthasyati niscalah.
Samadhavacala buddhih, tada yogamavapsyasi.

Even on hearing confusing and conflicting statements when your mind will remain steadfast, unperturbed in a state of "Samathi" then you reach Yoga.

Thus, the subtle state of mind featured by "Steadiness" is referred to as Yoga. Yoga is a state of great steadiness at emotional level; balance of concentration and detachment at mental level and homoeostasis at body level. It integrates the personality by bringing body-mind coordination in a well balanced way.

Thus yoga is a process of alround personality development by:

(i) Deep relaxation at muscular level,
(ii) Slowing down of breath and maintaining balance at Pranic level,
(iii) Increasing creative and will powers at mental level,
(iv) Sharpening the intellect and calming down the mind at intellectual level,
(v) Enhancing the happiness in life and equipoise at emotional level, and

(vi) Manifesting the innate divinity in man in all aspects of life.

Aspects of Yoga

The science of Yoga has its roots in Upanisads, Vedas, Bhagavad-Gita, Yogavashishta of Vashishta, Hathayoga Pradipika, and the Yoga Sutras of Patanjali. However, a detailed classical work could be found in the Yoga Sutras of Patanjali, which dates back roughly 300 B.C. The Yoga Sutras serves as the basic text for an in depth study on this great science. Patanjali called it Ashtanga Yoga i.e., science having eight limbs or constituents, viz.,

1. Yama
2. Niyama
3. Aasana
4. Pranayaama
5. Prathyahara
6. dharana
7. Dhyana
8. Samaadhi

यम - नियामासन - प्राणायाम - प्रत्याहार, धारणा - ध्यान - समाध्योटण्टावङगनि ।

Pantajali Yogasutra 2.2.9

(I) Yama

The first discipline of restraint (yama consists in non-injury (ahimsa), truthfulness in thought and speech (satya), non-stealing (asteya), sexual restraint (brahmacarya), and non-acceptance of unnecessary gifts.[9] These are negative virtues. Non-injury (ahimsa) consists in the absence of cruelty to all creatures in all possible ways and at all times. It is tenderness, good will, and kindness for all living beings.[10]

A truthful person must have valid thoughts in his mind, speak them out correctly, excite similar thoughts in the hearer's mind, and his words must be conducive to the welfare of all creatures.

Yama is based on the principle that above all religions, human religion is the best. (Abstinences) viz., Ahimsa (Non-injury), Sathya (Non-falsehood), Astheya (Non-stealing), Aparigraha (Non-acceptance or non-hoarding of things beyond our bear necessities of life) and Brahmacharya (Non-deviation from one's on personal laws of nature).

Steady intellect is a natural and spontaneous state for a man of realization. Since he knows the truth, nothing in this world can disturb him. Even ordinary people and spiritual aspirants can derive immense benefit by cultivating a steady intellect. Intellectual, conviction about Reality may help us to develop a steady intellect to a certain extent.

He is a man of steady intellect whose mind is not disturbed by the pair of opposites, namely, happiness and misery, victory and defeat, gain and loss, praise and blame, attachment and hatred, honour and dishonour, heat and cold.[11] Sri Krishna has given a beautiful illustration in the Bhagavad Gita (2.70), of a steady intellect.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत । शि्र्ष्णि

'Water enters into the sea from all directions but the sea remains full and unchanged.'

(2) Niyama

These are the observances viz., Shoucha (Purity), Santhosha (Contentment), Tapas (Austerity), Swadyaaya (Self-Study), Eswara Pranidhaana (Total surrender to the Supreme).

Thirst for knowledge is inherent in man and no one likes to be ignorant. Knowledge alone can remove ignorance. A beautiful verse in Chanakya Niti (XVII-17) says:

ज्ञानं नराणामधिको विर्षेशः ।
ज्ञानेन हीनाः पशुभिः समाना ।।

'What distinguishes a man from an animal is his capacity to acquire knowledge. Without knowledge men are equal to animals.'

Spiritual knowledge comes through direct experience of Truth, but very few can reach that state. Others have to follow the path of discrimination, using their intellect.

There is a popular saying:

स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ।

"The king is honoured only in his kingdom whereas a learned person is honoured everywhere.[12]

This is a great psychological truth discovered by the Yoga system long ago. It is a commonplace of modern Ethics. Mackenizie says, "It is generally better to escape from our defects, not by thinking about them and trying to elude them, but by fixing our attention on the opposite excellences. It certainly seems a more effectual method as a rule to expel our evil propensities by developing good ones rather than by seeking directly to crush the evil ones.[13]

(3) Aasana

This Involves practice of physical Postures for correcting any deformities or physical ailments. Hatha Yoga Texts claim that there are as many as 84000000 postures.

The third discipline is bodily posture (asana). It is a steady and pleasant posture of the body. It should not move. It should not be painful. It should not distract the mind. There are many kinds of postures, padmasana, virasana, bhadrasana, svastika, and the like. The various postures of the body are the means of controlling it and keeping it healthy and fit. They tone up the nervous system. They can be learnt from experts. The control of the body is the basis of the yoga discipline.

They are controlled by means of practice and non-attachment. Patanjali Yogasutras.[12]

Practice is the repeated effort to follow the disciplines which give permanent control of the thought-waves of the mind.[13]

Practice becomes firmly grounded when it has been cultivated for a long time, uninterruptedly, with earnest devotion. *Ibid.*[14]

The practice of yoga prevents psychosomatic disorders/diseases and improves individual's resistance and ability to endure stressful situations. As a primary prevention, yogic exercises should be advised to drive the benefits of prevention of diseases, promotion of health and for therapeutic purposes.

(4) Praanaayaama

This limb deals with practice of breathing exercises involving rechaka, puraka, antara kumbaka and bahya kumbhaka (inhalation, exhalation, internal retention and external retention), thus exercising our lungs—the ventilators of our body.

The fourth discipline is breath control (pranayama). It consists in controlling natural breathing and subjecting it to a definite law. It consists in slow and deep inspiration (puraka), retention of breath (Kumbhaka), and slow expiration (recaka).[15] These three functions should be performed for definite periods. The time of inspiration, the time of retention of breath, and the time of expiration should be in the proportion: 1, 4 and 2.

Breath Control is conducive to concentration of mind. It removes the crust of affliction from illumination of the sattarva of the mind. It removes the demerit which observes discriminative knowledge. Breath control is the supreme austerity. It purges the mind of impurities and generates illumination of knowledge.[16]

The term pranayama is derived from the Sanskrit term 'prana' which means the 'vital principle'. The vital principle permeates the brain and the nervous system of an individual. It is the source of volition, enthusiasm, spontaneity and happiness in an individual. He spreads the same in the environment which also becomes pure.[17]

Pranayama is the method of rhythmic regulation of breath. It produces stability in the body, and equanimity in the mind of an individual. The subtle physiology of an individual gets purified through regular practice of pranayama. The body of an individual becomes free from leanness, obesity, crookedness, etc. through regular practise of pranayama. Swami Vishnu Devananda states:

Pracchardana-vidharanabhayam va pranasya

It is also achieved by the expulsion and retention of the breath.

This is a reference to the practice of pranayama as a method of purification. Regulation of the breath gives control over the thought waves, for control of breath is directly related to control of mind. There are many pranayama exercises, each of which has a special effect on the autonomic nervous system and the psyche.[18]

We do not pay any serious attention to breathing the most important of all our bodily functions. It has never occurred to us that a great deal of our physical and mental troubles are due to the fact that we do not breathe correctly. Life and breath are synonymous. We live as long as we breathe. We start our life with the first breath and end it with the last breath. We never stop breathing whether we are awake or asleep. We can exist without food for weeks and without water for a few days but without air we cannot exist even for a few minutes. Air is the most important nourishment for our blood. All the activities of body from digestion to creative thinking depend upon the oxygen supply through breathing; yet we treat breathing with utter indifference. If there is a deficiency in the supply of oxygen, the process of ionization will be incomplete and the food is partially assimilated. Nearly 50 percent of delinquency in minors is due to oxygen starvation which is the result of shallow breathing and lack of fresh air.

The habit of shallow breathing is one of many unnatural habits that modern civilization has forced upon us. It has been proved that in the civilized world only babies can breathe in a natural way. Shallow breathing is directly or indirectly responsible for a number of physical and mental diseases ranging from nervous disorders to common colds. To function properly the brain requires three times more oxygen than the rest of the body. If it does not get its due allotment, it extracts it from the body supply. That is why brain workers often possess a poor physic and a bad health. Deep breathing not only nourishes the whole system but also cleanses it.

Prana is not mere breath but it is cosmic energy. It is a life giving principle which pervades the whole atmosphere. It is manifested in every form of existence—organic and inorganic. By breathing exercises it is possible to raise the degree of circulation of Prana in the body. The surplus of Prana is stored in the solar plexus which is the battery of human body.

(5) Prathyahara

If the mind is withdrawn from external sensible objects, the external senses are automatically withdrawn from them. They do not follow their objects, but they follow the mind. They are fixed on those objects only on which the mind is fixed. The restraint of the external senses depends upon the restraint of the mind. It can be acquired by repeated practice, resolute will, and sense control.[19]

The five disciplines of restrant (yama), observance (niyama), bodily posture (asana), breath-control (pranayama), and sense-control (prathyahara) are the external aids to yoga (bahirangasadhana). The last three disciplines, fixation of mind (dharana), meditation (dhyana) and absorptive concentration or ecstasy (samadhi) are the internal aids of yoga (antarangasadhana) They directly lead to conscious ecstasy (samprajnatasamadhi).[20]

(6) Dharana

This involves concentration of mind. It is true that the main stumbling block in increasing our knowledge is lack of concentration. The ever-increasing aberrations in the mind with the advent of age would really worsen the situation unless the mind is cultured through yogic techniques. Everything is possible to those who can concentrate, and so we are encouraged to preserve, to break through the barriers of ordinary sense perception and to press forward fearlessly in our search for inner knowledge. The physical strength gained in a gymnasium can be used later for practical purposes. The mental strength gained through these exercises in concentration can be used for the most practical purpose of all; to unite ourselves with the Atman.

विशेका वा ज्योतिटठमति ।। 36 ।।

(7) Dhyana

Dhyana involves relaxed dwelling of the mind for a longer duration on the object of meditation. Fixation of attention on an object to the exclusion of other objects leads to meditation, if the cognition produced by it continues unbroken for a long time. There is a continuous stream of similar cognitions of the contemplated object undisturbed by dissimilar cognitions.[21]

(8) Samadhi

The meditation involves the continuous flowing of mind energy and steady focusing on the object of meditation effortlessly for a longer and longer time. The very essence of yoga is merger of individual soul with that of universal soul, a state of super consciousness. This essence is achieved through Samadhi only. Fixation (dharana), meditation (dhyana) and absorptive concentration (samadhi), on the same object together are called samyama. They are the internal aids (antarangasadhana) to conscious ecstasy, while restraint, observance, bodily posture, breath control, and withdrawal of the senses from their objects are the external aids (bahirangasadhana) to it. But they are the external aids to super conscious ecstasy.[22]

Swami Sivananda in his article, "Religious Education and Practice of Yoga" mentions the causes of stresses and strains and suggest meditation as has been laid down in all our ancient Sanskrit scriptures.

"Watch your mind very carefully. Be vigilant. Be on the alert. Do not allow the waves of irritability, jealousy, hatred and lust to disturb you. These dark waves are enemies of peaceful living, meditation and wisdom. To some it is very difficult to keep the mind unruffled and pure, the causes being deep-rooted worldly Samskaras, unfavourable surroundings, and the predominance of extrovert tendencies. To some, of course, evil thoughts are not a problem at all. They appear occasionally as a passing phase without doing much havoc. The very fact that evil thoughts give you mental suffering is a sign of spiritual progress; for many do not have that much of sensitiveness."

In nutshell Meditation is the process where the mind of a person is attracted towards God without interruption and is always keen to set in prayer from the core of heart. Prayer and Japa always help in supplementing and complementing meditation.

Classification of Yoga

There are four yogas—Bhakti Yoga, Karma Yoga, Jnana Yoga and Raja Yoga—to realize the Divine, where is the need to practise Buddhi Yoga? The answer is that even to practice the four yogas one has to take the help of Buddhi.

Shri Krishna says in the Bhagavad Gita (18:57):

चेतना सर्वकर्माणि मयि सन्यस्य मत्पर: ।
बुद्धियोगमुपाश्रित्य मच्चित: सततं भव ।।

"Resigning mentally all actions to Me, regarding Me as the supreme goal and resorting to Buddhi Yoga, ever fix your mind on Me.

Bhakti Yoga

Devotion mixed with discrimination is an ideal path. Without discrimination devotion ends in mere sentimentalism or emotionalism. Therefore, the place of Buddhi in Bhakti yoga is very significant. When the Lord is pleased with His devotees, he bestows His grace in the form of pure intellect. Sri Krishna himself promises in the Bhagawad Gita (10.10):

तेण सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मापुयान्ति ते ।।

"To those who are ceaselessly devoted to Me and who worship Me with immense love, I grant Buddhi yoga by which they come to Me." A concentrated mind alone is a fit instrument for prolonged and deep meditation on the Divine. Intellect alone can do this since it is superior to the mind and the senses.

Dhayana Yoga

The mind is superior to the senses and the intellect is superior to the mind. Through the constant practice of meditation, we gain control over our senses and mind, which helps us to develop the power of concentration.

शनै शनैः शनैपरमेद्बुद्धया धृातेगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किश्दिपि चिन्तयेत् ॥

Karma Yoga

No one can renounce work but if we learn the skill of performing work, the same work will release us from the bondage of Karma.

Sri Krishna clearly says that even to perform work in the right spirit one must exercise his intellectual faculty. Even a little work done with the spirit of self-sacrifice and dedication, gives a sense of fulfilment. Therefore, intelligent people always choose the path of selfless work using their discriminative faculty. To work and yet to be free from the effects of work requires subtle understanding of the secret of work and such understanding comes from Buddhi. Sri Krishna says in the Bhagavad Gita (2.39):

ज्ञानं नराणामधिको विषेशः ।
ज्ञानेन हीनाः पशुभिः समाना ॥

"Being endowed with such intellect you will get rid of the bondage of actions, O Pratha."

Jnana Yoga

Discrimination between the real and the unreal is called Viveka. Buddhi alone has the capacity to determine the real nature of an object. In the path of knowledge, the aspirant has to realize the Truth by constant reasoning and through Buddhi alone this can be done. Sankaracharya emphasizes this view in the Vivekachudamani (Versa: 16):

मेधावी पुरुशे विद्वानूहपोहविचक्षणः ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥

An intelligent and learned man skilled in arguing in favour of the Scriptures . . . . is the recipient of the knowledge of the Atman."[23]

Ordinarily we speak of four Yogas, the royal roads to Reality, viz. Jnana, Bhakti, Raja and Karma Yogas. Strangely enough, the Bhagavata does not recognize Rajayoga as an independent path. It speaks of only three. Sri Krishna says to Uddava: "I have propounded three Yogas for the welfare of mankind. They are Jnana, Karma and Bhakti and there is none other anywhere. Jnana Yoga for those who are disillusioned with the world and have given up Karma ; Karmayoga for those who hanker after worldly pleasures and are attached to Karma; and Bhaktiyoga for those who happen to hear about Me and My sports and are attracted by them, yet are not totally free from worldly pursuits nor are very much attached to them."[24] (Bh. II.10, 6.7, 8.)

Though the Bhagavata does not accord an independent status to Patanjali's Yoga, it recommends and incorporates all its limbs in the practice of meditation. Yama, Niyama, Asana, Pranayama and the whole host are there, may be in a slightly modified form. (Vide Bhag. 11.14. 32-35; and 11.19.33.35).[25]

A to a sunlit: According to Aurobindo's Yoga is to want to transform oneself integrally, it is to have a single aim in life, such that nothing else exists any longer, that alone exists. And so one feels it clearly in oneself whether one wants it or not; but if one doesn't one can still have a life of goodwill, a life of service, of understanding; one can labour for the work to be accomplished more easily—all that—one can do many things. But between this and doing yoga there is a great difference. And to do Yoga, you must want it consciously.

Impact of Yoga on Life of Students in the system of higher education. The ancient literature is full of philosophy, science and techniques of channelising the potential energies of students and their life long journey. But How?

The answer is compulsory education of Yoga from school to university level in graded manner. Let us mention some of the facts which can be developed by Yoga Education to improve the personality of students.

(a) Holistic Development of Personality

Holistic development of personality, i.e. physical, mental and spiritual. This coincides with the definition adopted by World Health Organization. Health is a state of physical, mental and social well-being and not merely the absence of infirmily.

The concept of 'mental equanimity' is more satisfactory than the concept of mental health because the former alone can produce spiritual development in an individual. Swami Vishnu Devananda states:

नदेकवार्यमात्रानिर्भास स्वरुप्शुन्यमिव समाधि ।

When consciousness of subject and object disappears and only the meaning remains, it is called samadhi. Samadhi is a merging of the mind into the essence of the object of meditation. Nothing exists but that pure awareness.[26]

Mind is the most powerful part of the human system. It is a Super Computer. Teachers in the higher systems of Education don't realize its potential or devise ways and means to harness this most important source. Higher Education system can achieve excellence, provided they know the secret of tapping students' mind. We generally notice that most of the students are not mentally positioned as one or the other problems concerning their education continuously bogs them down. Many of them become mental wrecks and a liability on the Higher Education system. The higher education systems instead of solving their problems, cause further deterioration. 25 percent of students in every higher education system are a liability and the other 75 percent are not contributing as per their potential. Teachers should try to create positive mental attitudes among the students. Positive mental attitude is a state of mind that reflects the strength of students' belief in what they do. It generates inner and voluntary emotions which enhances motivation, resulting in positive thoughts. Positive thinking is the key to development and is result-oriented.

The ancient Indian philosophers laid stress on mental equanimity for the general well-being of individuals. The mind of an ordinary person is usually very restless. Myriads of desire produce upheavals in the mind of an individual. Over and above this, the mind of an ordinary person is afflicted by several tensions.

The ancient Indian Philosophers maintained that if the mind of an individual usually remains in a disturbed state, he is very likely to develop pathological symptoms. An individual with pathological mental symptoms quite often develop certain pathological organic symptoms because there is very close relationship between the body and the mind of an individual. The mind of an individual becomes free from anxiety and miseries, if there is peace in his mind.

The mind is a reservoir for numerous powers. By utilizing the resources which are hidden within it, one can attain any height of success in the world. If the mind is trained, made one-pointed and inward, it also has power to penetrate into the deeper levels of our being. It is the finest instrument that a human being can ever have.[27]

Holistic approach to health represents a revisioning of the human endeavour to restore order in the organismic functioning, that has occurred in the past several centuries with the medical profession. The holistic health movement is the reflection of the growing dissatisfaction among the professional as well as lay people about the capacity of modern medicine in delivering the health care. A shortcoming of modern medicine is its failure to recognize the interactive nature of the different aspects of human existence, viz. physical, psychological, social and spiritual in the etiology of illnesses and in the maintenance of health and well-being.

Since modern medicine is itself a development within the framework of science, many have argued that the change needs to be brought about in the very framework. Thus, holistic movement is viewed as a by-product and manifestation of the contemporary thrust on the revision of the scientific framework. One can find this trend in the works of behavioural, natural and social scientists which are contributing for major change in the world view. It involves a fundamental shift in cognition leading to radical alterations in the belief and assumptions about the nature of the universe, about the human nature, about organism environment interaction, and about the nature of consciousness. The newly emerging world view is described as holistic paradigm.

In the final analysis, the physical, social, mental and spiritual balance is the most desirable for holistic health. Unless a person is physically fit and active; he cannot perform at his best level. On the other hand, it is the mind, which accounts for 80 percent of physical and social problems. These are called psychosomatic diseases. Lastly, it is the spirit which ultimately directs the mind and through it to the body. The teachers should devise ways and means to ensure synergy of the physical, social, mental and spiritual capabilities, which would release the infinite potential powers of the students and generate efficiency and happiness in the organization.

(b) Control of Negative Thought Waves in the Mind

When Patanjali speaks of "control of thought waves", he does not refer to a momentary or superficial control. Many people believe that the practice of yoga is concerned with "making your mind a blank"—a condition which could, if it were really desirable, be much more easily achieved by asking a friend to hit you over the head with a hammer. No spiritual advantage is ever gained by self-violence. We are not trying to check the thought-waves by smashing the organs which record them. We have to do something much more difficult—to unlearn the false identification of the thought waves with the ego-sense. This process of unlearning involves a complete transformation of character, "revewal of the mind", as St. Paul puts it.

(c) Creation of Positive Attitude

To attain success in life and to reach the desired goal one must have a positive attitude. Faith in oneself and in God, courage, strength and fearlessness are the characteristics of a positive intellect. For a man of intense faith nothing is impossible in this world. That person alone who is ready to undergo any amount of suffering and face any difficulty can reach the goal. One should never harbour negative thoughts, like 'I am only a householder', 'I am a sinner', 'I am good for nothing', 'I am weak'. Such negative thinking can do tremendous harm to our personality.[26] Swami Vivekananda stressed this idea again and again. He was very particular that our younger generation must cultivate positive ideas. He says, "He is an atheist who does not believe in himself. The old religion said that he was an atheist who did not believe in God. The new religion says that he is an atheist who does not believe in himself."

(d) Vast Intellect

Visala Buddhi is that characteristic of the intellect, which transcends all narrow and selfish ideas and embraces the whole world. When a person lets go his individuality and identifies himself with the whole existence, he is called a man of vast intellect. We bow down to the great sage Vyasa because he possessed this vast intelligence.

नमोस्तु ते व्यास विशलबुद्धें ।

(Gita Dhyana Sloka, 2)

Swami Vivekananda wanted our people to develop such an intellect. In one of his lectures delivered in Madras he said, 'We want that education, by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.' Further he said, 'Expansion is life, contraction is death.'

A person who is only interested in himself is like a prisoner. He remains confined within the four walls of his house, without any concern for the outside world. He is quite happy with himself and is not aware of his spiritual dimension. There is no expansion of heart. A little spiritual growth will help us to expand our intellect. The same Divine dwells in the heart of everybody and we are one spiritually. Therefore, we must change our attitude towards others.

Sri Krishna shows us how to develop this vast intellect (6.32):

ज्ञानं आत्मौपम्येन सर्वत्र समं मण्यति योऽर्जन ।
सुखं वा यदि वा दुखे स योगी परमो मतः ।।

'He who judges pleasure and pain everywhere bothersome standard as the one he applies to himself, that yogi is thought to be the highest.

The idea is, the man of vast intellect (Visala Buddhi) empathizes with the joys and sorrows of all beings as his own. He understands the sufferings and shares the happiness and miseries of others. Through this teaching Sri Krishna exhorts us, to love others as we love ourselves. Be full of kindness and compassion, identify yourself with others and partake of their joys and sorrows. Why? Because unity underlies this apparent diversity.

The man of vast intellect breaking all barriers embraces the whole world. A selfish man on the other hand feels miserable when others are happy and feels happy when others are suffering. This is called Bheda Buddhi. He always wants to preserve his separate identity. Such a man does not hesitate to harm others for selfish purposes. Because of his deluded intellect, he divides people into different categories, depending on their caste, creed, religion, sex, social status, just to exploit them for his selfish motives. What happens to such a man?[29]

All the great religions of the world have come out of one Truth. If we follow religion without practicing the Truth, it is like the blind leading the blind. Those who belong to God love all. Love is the religion of the universe. A compassionate one transcends the boundaries of religion and realizes the undivided, absolute Reality.

(e) Decisions Based on Deep Thinking

Our decisions, motives, actions should always be guided by serious and deep thinking and not by mere impulse or emotion. A calm and study mind alone is fit to discriminate between right and wrong. We find a beautiful verse in the Katha Upanisad which can guide our intellect to make the right choices (1.2.2):

श्रेयच्श्र प्रेयच्श्र मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीर : ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ।।

'Both the good and the pleasant present themselves to a man. The calm soul examines them well and discriminates. He prefers the good to the pleasant; but the fool chooses the pleasant out of greed and avarice.'[30]

(f) Strengthen Spiritual Power

Spiritual strength is the highest strength, the next being intellectual and the last, physical. Those who have made considerable progress in spiritual life alone can experience spiritual strength; till then we have to depend upon intellectual strength. Intellectual conviction is possible only through right understanding. Regular study of the scriptures, teachings of great luminaries and discussions on spiritual matters help us to develop right understanding.

The Taittiriya Upanisad says (1.19):

स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यमात ।

Do not be careless, about learning and teaching.

Since it is difficult to keep the mind always on the spiritual plane, it is better to engage it in intellectual pursuit, lest it should go down to the physical and sensual level.

Thirst for knowledge is inherent in man and no one likes to be ignorant. Knowledge alone can remove ignorance. A beautiful verse in Chanakya Niti (XVII-17) says:

ज्ञांन नराणामधिको विशेषः ।
ज्ञानेन हीनाः पशुभिः समानाः ।।

What distinguishes a man from an animal is his capacity to acquire knowledge. Without knowledge men are equal to animals.

Spiritual knowledge comes through direct experience of Truth, but very few can reach that state. Others have to follow the path of discrimination, using their intellect.

There is a popular saying:

स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ।

The king is honoured only in his kingdom whereas a learned person is honoured everywhere.[31]

(g) Helps in Sorting out Psychological Problems Born out of Tensions, Conflicts, etc.[32]

What most psychologists ask their patients to do is to yield to the demands of the unconscious. In some cases this may release the inner tensions. But this may not be permanent and may even be more harmful. The super conscious is at present unknown to us, but that does not mean that it is the same as the unconscious mind of the psychologists. It can be attained through spiritual disciplines. It is the source of supreme peace and bliss. More than all, it gives man the feeling of wholeness, the feeling of supreme fulfilment.

(h) Strengthen Will Power

Development of will power is a problem that is often faced by everyone of us. If we can exercise our body and build-up its strength gradually, there is no reason why the same cannot be done with our mind ! By denying ourselves small pleasures and temptations to begin with, we can gradually but surely build-up our will power. The example given by the Holy Mother of the farmer who could lift a bull because he used to carry it daily since the time it was a small helpless calf, can give us much-needed encouragement here also.[33]

Fear is the greatest of all foes. It is a devil residing with. Fearlessness is the first rung on the ladder of freedom. To cultivate the quality of humility is one step toward enlightenment. By being humble we gain much and lose nothing. Prayer and contemplation strengthen our will power in cultivating this inner quality.

(i) Understanding the Purpose of Life

Swami Rama feels that "If a human being remains constantly aware of the purpose of his life and directs all his actions toward the fulfilment of that purpose, there remains nothing impossible for him. Those who are not aware of the purpose of life are easily caught by the whirlpool of miseries."

A human being is fully equipped with all necessary healing powers, but does not know their usage. The moment he comes in touch with the healing potentials within, he can heal himself. All the powers belong to only one God. A human being is only an instrument.

(j) Nutrition for Yogic Persons

Swami Vishnu Devananda in his book, "Meditation and Mantras" has rightly said that, What is consumed by the human body correlates directly to the efficiency with which the brain functions. Recent studies show that certain red food colouring creates hyperactivity in children, and that refined sugar can cause emotional instability. These are just two examples of substances that are often heedlessly consumed without understanding their effect on the body and mind.

Several years ago vegetarianism was, in a sense, an under ground-practice. A person who refrained from eating meat was viewed with a certain amount of curiosity, if not suspicion. Today it is quite a different story. Health food stores and vegetarian restaurants are prevalent. There is a growing awareness that our health is directly affected by what we eat. Many diseases can be cured by a change in diet or a short period of fasting, with no medications at all. This is true not only of physical disorders, but of many mental difficulties as well. It is particularly important that pregnant mothers have this awareness; too often they do not realize the effect of their diet on the developing fetus.

There is no doubt that, "You are what you eat", a subtle part of what is consumed becomes the consciousness. Those who have changed from a meat to vegetarian diet notice a corresponding change in consciousness. There is a certain grossness that disappears, and the awareness becomes finely tuned:

In the Bhagavad-Gita three types of food have been mentioned which produce three different types of dispositions in individuals. A person becomes healthy, moral, religious, intelligent and creative by regularly taking, sattvika food. Sattvika spreads sattvika and the Cumulative effect is purity of environment:

आयु: सत्वबलारोग्यसुखप्रीतिविवर्धना: ।
रत्या: सिनगधा: स्थिरा हरद्या आहारा: सात्त्विकप्रिया: ।।

xvii/8 Bhagavad Gita

"Foods which promote longevity, intelligence, vigour, health, happiness and cheerfulness, and which are sweet, bland, substantial and naturally agreeable, are dear to the Sattvika type of men."

कट्वम्ललवणात्युष्णतीक्षणक्षविदाहिन: ।
आहारा राजसस्येश्टा दु:खशोकामयप्रदा: ।।

xvii/9 Bhagavad Gita.

"Foods which are bitter, acid, salty, overhot, pungent, dry and burning, and which cause suffering, grief and sickness, are dear to the Rajasika type of men."

यातायामं गतरसं पूति पयुर्षितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजन तामसप्रियम् ॥

xvii/10 Bhagavad Gita

Food which is half-cooked or half-ripe, insipid, putrid, stale and polluted, and which is impure too, is dear to men of a Tamasika disposition.

P.K. Hassanagas *et. al.* in their article, Yoga in the Culture of Labour-based on research have come out with the following conclusions:[34]

1. Practising yoga helps in improving the general health of the volunteers.
2. The psycho condition is reinforced and the mental capabilities are increased. The concentration and the memory are developed. Self-confidence, self-discipline and working capability are increased.
3. The capability for removing the psychophysical fatigue is increased.
4. The influence of the harmful factors from the working conditions to health is decreased because the immunity and the resistance of the body is reinforced and the participants learn how to protect themselves.
5. The number of the injuries is decreased as a result of increase of the self-consciousness, self-control of the body and the brain.
6. The number of absences due to illness is decreased.
7. The efficiency and the productivity increases leading to profits.

Nedungade V. Haridas in the article, "Physiological and Philosophical Aspects of Yoga" states that:[35]

Yoga science is a well proven treasure and it is up to us to tap the yoga power to relax and rejuvenate our mind, increase our physical strength, expand our spiritual awareness, improve our concentration, help our body use oxygen and nutrients more effectively and to prevent illness and retard old age.

In conclusion, a quotation is taken from His Holiness Swamy Vishnudevananda "Health is wealth—peace of mind is happiness—yoga shows the way."

Pavlos K. Hassanages *et. al.* in their article, "Yoga and Cardio Vascular Diseases" state:[36]

Our results show remarkable influence of yoga on eliminating and alleviating of chronic psycho stresses, increasing of self-control, self-confidence and self-discipline which help to eliminate other risk factors and to undertake responsibility for improving one's own health and the quality of living which in turn helps in preventing coronary disease.

Dr. (Mrs.) Hemalatha Murthy in his article, "Management of Respiratory Diseases by Yoga",[37] states that yoga gives us solace, confidence, redeems all our miseries, obsession, conflicts. It is suitable to all and all times. It helps the persons to change their attitude and bring a tremendous change in way of life which is simple and which is very necessary, unless, there is no true solutions to all the problems and illnesses. Right knowledge of yoga burns out the likes and dislikes, ego and ignorance and there is establishment of Pure Bliss, which is natural state of a being.

For the management of stress in order to combat the so-called stress-induced disorders all the above discussed areas should be tapped. Yoga way is more holistic, which offers the lifestyle of bliss, efficiency, emotional equipoise, mental clarity, intellectual sharpness and physical well-being.

Swami Harshananda in his article, "Attainment of Yoga" mentions that knowingly or unknowingly, all of us are struggling to get peace. As long as our mind is in pieces and the pieces are in ceaseless mutual conflict, peace eludes us. It is only when we learn to put these pieces together so as to make the mind whole and integrated that we gain the peace of Kaivalya. This is easier said than done. However, with competent guides like Patanjali who are ever eager to help out of infinite compassion, this task should not be that difficult.

Patanjali, the great master of the Yoga system, calls these pieces of the mind as vrttis, modifications, which are ever arising and never subsiding. Yoga or union of the individual self with the Supreme Self will result through Yoga or Samadhi, when these Vrttis are controlled, suppressed and eliminated, by the right kind of discipline and training. This discipline and training is also Yoga.[38]

Dr. S.C. Manchanda, Professor and Head; Department of Cardiology, All India Institute of Medical Sciences, New Delhi has depicted the role of Yoga Lifestyle in Coronary Artery diseases in his "Research Study of Reversal of Coronary Heart Disease through Preksha Meditation with Reference to Coronary Atherosclerotic Reversal Potential of Yoga Lifestyle Intervention." According to the study, forty-two male patients (mean age 51.0 + 9.5 range 32-72 years) with angiographically proven CAD were included. Patients in the control group (n=21) were managed on conventional medical therapy (with control of risk factors, AHA step 1 diet, moderate aerobic exertion), while those in the yoga group (n=21) were advised strict lifestyle modifications and yogic exercises as detailed below. The yogic lifestyle intervention programme consisted of:

(a) Yogic Lifestyle Methods—
   (i) Health rejuvenating exercises: a set of movements for improving the general tone of the body and to improve coordination.

(ii) Relaxation exercise (Kayotsarg): a method of complete relaxation to prepare the body and mind for mediation.
(iii) Breathing exercises (Pranayama).
(iv) Yogic postres for stretch relaxation (Asanas).
(v) Preksha meditation (preksha means seeing deeply within).
(vi) Reflection on moral values (Anuvrat and Anupreksha.)

(b) Stress Management (relaxation, breathing exercises and Preksha meditation),
(c) Dietary control.
(d) Moderate aerobic exercises.

The change in the lesion severity was classified into regression (10% absolute reduction in diameter stenosis), no significant change <<10% change in diameter stenosis) or progression (>10% absolute increase in diameter stenosis). In the Yoga group, 3 (5%) lesions showed progression, 46 (75%) lesions showed no change while 12 (20%) lesions showed regression. In the control group 22 (37%) lesions showed progression, 36 (61%) showed no change while 1 (2%) showed regression.

Yoga lifestyle intervention is beneficial in improving the symptoms and exercise capacity, lowering weight and serum lipid levels. It also retards the progression of coronary atherosclerosis in patients with severe coronary artery diseases and reduces revasularisation procedures.

In ancient India the early Yogis were a group of mystics and scientists to whom the relationship between the mortal man and an immortal spirit was of great interest. They set about to find ways and means of uniting these two during the earthly life of man. They spent not decades but centuries in making their experiments with different methods of concentration, meditation and relaxation; with various breathing processes, postures and foods. When they finally succeeded in their experiments, they systematized the result of their findings and called it the science of Yoga. The aim of Yoga is to achieve reintegration of the individual consciousness with the cosmic consciousness.[39]

The aim of Yoga is to completely alter one's personality and outlook so that he is able to face all problems of life with equanimity, while pursuing to achieve the ideals which he cherishes. It is a complete break with normal waking consciousness. It is neither a condition of vain pursuits and frustrations of waking life, nor a condition of mere dreaming, nor even condition of absence of quality as in deep sleep, but a condition of calmness and tranquility of mind in daily pursuits. As Gita describes with an analogy, he is one into whom all desires enter as waters into these and is ever motionless though constantly being filled (11.70). He enjoys and suffers like all human beings; he has passions, fears and rages like all human beings; but unlike the ordinary human beings, he is able to maintain tranquility through them all.[40]

Yoga Education

Universities and colleges can translate the potential benefits of Yoga through Yoga education. Without Yoga education, the benefits of Yoga cannot be obtained. So, it is essential for universities and colleges to start "Yoga departments to impart theory and practice of Yoga Education through morning or evening classes.

From the time you are quite young, the work of your educators is to teach you to control your impulses and obey only those which are in conformity with the laws under which you live or with the ideal you wish to follow or the customs of the environment in which you are. The value of this mental construction which will govern your impulses depends a great deal on the surroundings in which you live and the character of the parents or people who educate you. But whether it be good or bad, mediocre or excellent, it is always the result of a mental control over the impulses. When your parents tell you, "You should not do this", or when they say, "You have to do that", this is a beginning of education for the mind's control over the impulses.

Usually education, all culture, all refinement of the senses and the being is one of the best ways of curing instincts, desires, passions. To eliminate these things does not cure them; to cultivate, intellectualize, refine them, this is the surest means of curing. To give the greatest possible development for progress and growth, to acquire a certain sense of harmony and exactness of perception, this is a part of the culture of the being, of the education of the being.

Education is certainly one of the best means of preparing the consciousness for a higher development.

Mental culture, intellectual education changes the constitution of your brain, enlarges it considerably, and as a result the expression becomes more complete and more precise.

In yoga one can do in a very short time what takes otherwise an interminable time. But it is always in the body and always upon earth that it is done, not elsewhere. That is why when one is in a body one must take advantage of it and not waste one's time, not say, "A little later, a little later." It is much better to do it immediately. All the years you pass without making any progress are wasted years which you are sure to regret afterwards.

Thirst for knowledge is inherent in man and no one likes to be ignorant. Knowledge alone can remove ignorance. A beautiful verse in Chankaya Niti (XVII-17) says:

ज्ञानं नराणामधिको विशेशः ।
ज्ञानेन हीनाः पशुभिः समानाः ।।

"What distinguishes a man from an animal is his capacity to acquire knowledge. Without knowledge men are equal to animals."

Spiritual knowledge comes through direct experience of Truth, but very few can reach that state. Others have to follow the path of discrimination, using their intellect.

There is a popular saying:

"The king is honored only in his kingdom whereas a learned person is honored everywhere."[41]

स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ।

The universities and colleges can adopt the following strategy:

1. Starting Part-time courses for students and general public in theory and practice of yoga.
2. Starting Diploma courses.
3. B.A., M.A. and Ph.D. in Yoga philosophy and science.

Though Yoga Education, the Institutions of higher education would find the change in atomosphere, i.e. from indiscipline and restlessness to intellectual and peaceful environment where there is bliss alround. The students can enjoy not only their life in universities and colleges but the rest of life in a highly dignified way.

Role of UGC

The UGC initiated a scheme in 1993 for promotion of Yoga Education and Practice in Universities. This scheme aims at assisting universities in setting up Yoga Education and practice centres in their campuses for which they may identify and involve one of the eminent Yoga Institutions in the country. Assistance is provided to universities for meeting the recurring expenditure incurred on managing the Yoga center. The recurring expenditure consists of the amount the university would be required to pay to the Yoga Institutions whose instructors would manage the Yoga center and conduct Yoga classes, or pay directly.

The university would be required to levy a fee of Rs. 50 per month per person from the participating teachers/students for meeting the needs of consumables and for maintenance of the Yoga center.

The Commission had constituted an Expert Committee to consider the proposals for financial assistance for the establishment of Yoga centres in universities during the Ninth Plan period.

On the recommendations of the Committee the Commission approved the revision in the guidelines of the scheme for providing financial assistance to Yoga centres, which is also applicable to the already existing Yoga centres during Ninth Plan w.e.f. 0.01.2000 as on next page.

The Commission also approved the following guidelines for the appointment of Instructors priority-wise:

Sl. No.	*Item(s)*	*Existing (Rs.)*	*Proposed (Rs.)*
(a)	Initial Furnishing, equipment and contingency (one time grant)	50,000	1,00,000
(b)	Honorarium to Instructors for A and B class cities	6,000 p.m.	7,500 p.m.
(c)	Honorarium to instructors for remaining places	5,000 p.m.	6,500 p.m.

- Post-graduate degree (full time course) in Yoga/Yogic Science/Yoga Therapy/Yoga Studies, etc. from Universities.
- Post-graduate Diploma (full time one year course) in Yoga/Yogic Science/Yoga Therapy/Yoga Studies, etc. from Universities.
- Post-graduate Diploma (full time course) in Yoga/Yogic Science/Yoga Therapy/Yoga Studies, etc. from eminent Institutions other than the Universities.

The Commission has approved, so far, 42 universities for the establishment of Yoga centres. The commission further decided to support at least ten universities for establishing/strengthening of Departments of Human consciousness and Yogic Science with the following staff:

1.	Professor	One
2.	Reader	One
3.	Lecturer	Two
4.	Lab. Assistant	One
5.	Lab. Attendant	One
6.	Computer Operator	One

The financial assistance to run the Department of Human consciousness and Yogic Science would be available as under:

(a) Non-Recurring	
(i) Lab (Human Performance)	Rs. 5,00,000
(ii) Computer Lab	Rs. 4,00,000
(b) Recurring	
(i) Salary	Actual
(ii) Book & Journals	Rs. 1,00,000

The Expert Committee identified ten universities out of the proposals received from 50 universities for creating an independent Department of Human Consciousness and Yogic Science.

These are:

1. Andhra University, Visakhapatnam (A.P.)
2. Bharathidasan University, Tiruchirapalli (T.N.)

3. Dr. H.S. Gour University, Sagar (M.P.)
4. Gurukula Kangri Vishwavidyalaya, Haridwar (Uttaranchal)
5. Jawahar Lal Nehru University, New Delhi.
6. Karnataka University, Dharward (Karnataka)
7. Mahatma Gandhi Gramodaya Vishwavidyalaya, Chitrakoot (M.P.)
8. Mangalore University, Mangalore (Karnataka)
9. Mumbai University, Mumbai (M.S.)
10. University of Allahabad, Allahabad (U.P.)

A grant of Rs. 1000 lakhs each to all the above universities was also released during the financial year 2000-2001 for starting the Department of Human consciousness and Yogic Science. The courses and the syllabi for the Department of Human Consciousness and Yogic Science as approved by the Expert Committee/Commission have been sent to all the concerned universities for implementation.[42]

CONCLUSION

Systematic and regular practice of Yogic techniques viz. Postures, Pranayama, Mudras, Bandas, Shat-Kriyas, Concentration, meditation and diet regulations under experts guidance and certainly not from books alone, will go for to build-up the lost muscle tone of various organs, glands, nerves, etc., mental clarity, positive attitude towards life, and in removing physical and mental restlessness and physiochemical process as the stress creates nerves disorders due to modern hectic, pressurized, frustrated living.

It has been reported in the ancient literature that Yogic practice brings change in various hormonal and physiochemical process in the human body by operating at the higher levels in the nervous system.[43]

"Yoga helps in maintaining good health
and gives resistance, stamina, vitality and vigour to the body.
Yoga is the best curative and preventive medicine.
Yoga leads to chittanasa which is moksha.
Yoga practitioners should not become Bhogi.
If no Yoga—no health, no peace, no life."

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CHAPTER 11

UNITY IN DIVERSITY OF UNIVERSE

> Self-realisation is not mere awakening to a higher plane of consciousness, but the kindling of a fresh light to illuminate the world around us. Our entire view of life becomes transformed. No more is there an egocentric view of life. There is a universal sense of belonging and oneness—an expense on within, sufficient to embrace the whole cosmos and wrap it with love. This discovery of oneness is the cathedral of joy, the dome of peace, the temple of contentment.
>
> —*Swami Chinmayananda*

11 CHAPTER

Unity in Diversity of Universe

The Ancient Sanskrit Literature has always been emphasizing upon the oneness of universe. To quote Vedic Benedication—

A universal prayer express happiness of all human beings which says:

"Let all by happy
Let all be free from diseases
Let all see the auspicious things
Let no-body suffer from grief."

(Sarve bhavantu Shukhinah,
Sarve Shantu Niramayah
Sarve bhadrani pashyantu
Maa kaschiddukhabhagebhavate.")

Similarly, another prayer given in Shikshavalli (chapter on Education) of the Taittiriya Upanisad is also equally relevant to our discussion here. It says:

"May he (God) protect us both together
May He nourish us both together
May we work jointly with great energy
May our study be vigorous and effective
May we not hate anyone
Let there be peace, peace and peace."

To quote Dr. Wally N'Dow, Secretary-General, Second UN Conference on Human Settlements; HABITAT II, June 1995 who also stressed the same feelings:

"As the United Nations celebrates a half century of its existence, we have much to reflect on, many accomplishments, and yet a lot more still to achieve. It is in this context that the comity of nations needs to join hands with like-minded organizations and peoples to achieve the organization's humanitarian goals. Poised as we are at the threshold of the 21st century, fraught with uncertainty as well as daunting challenges, it is indeed befitting that we reaffirm our faith in the higher moral and spiritual values which guided human conduct—those nobler ideals which provide both a guide and an anchor to our lives."

Nature and Rationale

With the disintegration of empires and the emergence of national states, the world order has come to stay. Nationalism has been a potent force in the making of the modern world. But nationalism in the hands of the industrial powers of the world has produced a spirit of aggressive patriotism which places the country above humanity and seeks in the weakness of other nations and opportunity for economic and political exploitation and domination. The spirit of militant nationalism, gave rise to two global wars involving an enormous loss of life and property. Some believe that there is no solution to the problem of the unorganized world of nation-states. But this is not the correct approach. As a reaction to the ugly consequences of narrow and aggressive nationalism, world public opinion is shifting in favour of establishing a common brotherhood of mankind. A new concept of internationalism is thus growing. It is now unanimously felt that the progress of humanity lies in the fact that the nations of the world should shed off the spirit of rivalry and act as co-operations in the common task of building international friendship and unity.

As stated in the 'International Encyclopaedia of Social Sciences', "the concept of international relations underlying international oganization is frequently described as idealistic, in he sense that it minimizes the element of conflict and emphasizes the potentialities of harmony and co-cooperation in the relationship of states. International organizations are characterized by supporters and critics alike as arrangements for co-operation among states. More accurately, international oganizations can be said to rest upon a dualistic conception of international relations, one which acknowledges both conflictual and co-operative relationship as basic features of the multistage system. In principle, international organization represents an attempt to minimize conflict and maximize collaboration among participating states, treating conflict as an evil to be controlled and co-operation as a good to be promoted. In these terms, international organization both denies the inevitability of war and other manifestations of hostility among nations and expresses a commitment to the harmonization of international relations.

Barbara Ward (Lady Jackson), President of the international

Institute for Environment and Development, has rightly said:

"Human solidarity must be sought, not taken for granted and interdependence turned from chance physical proximity into the intended and creative life of a committed community. Such an approach is the only safeguard against mankind's instinct for destructive aggressions."

Pt. Jawaharlal Nehru emphasized the need of true Internationalism in his various writings. He wrote, "Walls are dangerous–companions. They may occasionally protect from outside evil and keep out an unwelcome intruder. But they also make you a prisoner and a slave, and you purchase your so-called purity and immunity at the cost of freedom. And the most terrible of walls are the walls that grow up in the mind which prevent you from discarding an evil tradition simply because it is old, and from accepting a new thought because it is novel." The ancient saints of India and the leaders of India have always exhibited their interest and faith in Internationalism. Mahatma Gandhi has rightly said that there is no limit to extending our services to our neighbours across state made frontiers. God never made these frontiers. Even at the event of India's Independence, Pt. Nehru said that "It is fitting that at this solemn moment we take a pledge of dedication to the service of India and her people and to the still larger cause of humanity."

The United Nations system evolved in response to meet the multi-faceted needs of the people of the world is a dynamic, growing and pioneering international system.

Thus, the origin of international organizations is based on the concept that all nations share an abiding interest in peace, progress and prosperity. To quote President Washington:

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all . . . nothing is more essential than that permanent, inveterate antipathetic against particular nations and passionate attachments for others should be excluded, and that in place of them just and amiable feelings towards all should be cultivated. The nation which indulges towards another on habitual hatred or an habitual fondness is in some degree a slave. With these feelings United Nations was created on 24th Oct. 1948.

Objectives of the UN

The preamble to the United Nations Charter expresses the ideals and the common aims of all the people whose governments joined together to form the United Nations. The following are the objectives of the United Nations:

- To save succeeding generations from the scourge of war which twice in our life time has brought untold sorrow to mankind; and
- To reaffirm faith in fundamental human rights, in the dignity and worth of the human person in the equal rights of men

and women of nations large and small; and

- To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained; and
- To promote social progress and better standards of life in large freedom;
- AND for these Ends.
- To practise tolerance and live together in peace with one another as good neighbours; and
- To unite our strength to maintain international peace and security; and
- To ensure by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and
- To employ international machinery for the promotion of the economic and social advancement of all people.

To Mr. Javier Perez De Cuellar, Secretary-General of the United Nations, September, 1986—

"Peace must begin with each one of us. Through quiet and serious reflection on its meaning, new and creative ways can be found to foster understanding, friendships and co-operation among all peoples."

Gita's model of development is based on mutual help and co-operation with ultimate goal on spirituality and not materialism as propounded by western model of development. Advanced countries are exploiting the nature to provide luxuries of life to their people. They make gadgets (electronic) which people enjoy to lead a higher standard of living but in turn there are many disturbances in the environment resulting into in eco-system-cosmos dis-equilibrium. The population living in developed world are enjoying 80% of the wealth of the world which is politically unstable, morally untenable and psychologically unsound. In Chapter 3 and Slokas 10, 11, 12, 13, Lord Krishna preaches:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ।। 3/10 ।।
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।। 3/11 ।।
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ।। 3/12 ।।
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापाये पचन्त्यात्मकारणात् ।। 3/13 ।।

Sloka 10, specified that God created mankind to perform their duty in the shape of offerings to Gods, charities austeritics, personal service, in the form of svadharma. Besides, performance of ones duty would continue to fulfil ones' earthly requirements as well. Thus, for success the entire team must have one single inspiring ideal at the altar of which everyone must readily surrender his personal greed and vanity. A large number of people coming together to act in union at the same altar of grace, for the total glory of all is the ritual yajna. This yajna spirit is a gift received from the creator by man—as a community, not as an individual.[1]

Swami Chinmayananada explains the Yajna Spirit as propounded by Lord Krishna, "Every where around us, from the twinkling stars to flowing rivers, nature serves the world in the Yajna Spirit. The sun shines but demands no appreciation from anyone. Rains fall, rivers flow, plants, flower; trees bear fruits; deeans heave; towering mountains stand . . . . All serve the world to make it what it is, and none of them seem to demand even a passing recognition from the people benefited by it. They all do their duties discovering a joyous fulfilment in the very performance."[2]

The above idea, when poetically put, becomes this pregnant stanza in the Geeta. The creator created the world along with the "spirit-of-service" and the "capacity-for-sacrifice." As it were, the Creator declared, "by this spirit of self-sacrifice shall you multiply; this shall be the milch-cow of your desires." Kamadhenu is a mythological cow, supposed to have belonged to Sage Vasishta, from which all our desires could be milked out. The term, therefore, means only that no achievement is impossible for man, if he knows how to act in the discipline of cooperation, and if he is ready to bring forth into his activities the required amount of non-attachment and spirit of sacrifice.

Sloka 11 suggests that the demigods being pleased by sacrifices will also bestow blessings on you and thus by co-operation between men and semi-gods, prosperity will attain the highest good. When men in a community strive co-operativley, without ego and ego-centric desires, the cosmic forces that constitute the environment, shall cherish them in turn. In short, when man works in the yajna spirit, the outer circumstances must miraculously change their pattern to be conducive to the common will of the selfless community striving for the good of all.[3]

This law-of-seva is faithfully followed by every sentient and insentient member of the cosmos instinctively. Man alone is given the freedom to act as he likes and to the extent he disobeys this Universal Law-of-Sacrifice, Yajna, to that extent he comes to suffer, because he, with his arrogant and egoistic actions, brings discord in the harmony of the existence around him.

In Sloka 12, it has been mentioned that Gods bestow all desired enjoyments without asking for them provided the human beings give these enjoyments in return. According to the Hindus, the entire universe is home and all creatures belong to it. In brotherly love, striving together, gather the profits and distribute them equally to all—not according to needs, it is bind and ready equity in distribution—together produce—together enjoy.[4]

And when we thus earn a profit due to our sacrifices, we have every right to enjoy that profit SHARING IT AMONG OURSELVES. But no living creature should enjoy benefits of others' actions without contributing his own share to the total effort. In the capitalistic system of life we notice the wrong tendency of self-aggrandisement of profits produced out of the collective efforts of millions of workers. This ultimately creates sad maladjustments in all spheres of activity, and national and international peace is threatened when we thus upset the law of harmony in life. When this idea, familiar in modern finance, "that a member of a society who consumes without producing is a liability to the nation", is re-read in the language of the Vedas, it is spelt as the second line of this stanza.

: **He who enjoys objects, given by the Devas,** the "productive potential tapped", without offering his own Yajna-efforts into it, is termed here by Krishna as a 'social thief'. Considering the moral and ethical idealism recognized and respected at the time of the Geeta, the term 'theif' used here is indeed a powerful word, fully implying the low depravity and disrespectful nature of such a social criminal who eats without producing.

In Sloka 13, it has been said that the virtuous who enjoy of what is left over after sacrifice are absolved of all sins. Others who prepare food for personal sense enjoyment, verily eat only sin.

Each is to strive hard sincerely, producing as much as he can for the welfare of all and himself, to receive from the society only his humble share. He who thus gives and enjoys is free to enjoy his share. This is the Hindu Socialism . . . . based upon the guidance for the evolution of man of goodhood.[5]

Thus, the development is based on mutual cooperation and not individualism thereby protecting environment safety and avoids its degradation.

R.B. Lal in his book, The Gita in the light of modern Science (Somaiya Publications, Bombay, 1970) rightly observes that according to the Gita all things animate or inanimate have existence in God, as such they are all like cells or the members of the vast body of God, interconnected and interdependent. As a logical corollary to this theory of creation, the Gita has laid down for all creatures a principle of service, of cooperation, of mutual help and organized collective effort which is at once the law of their life and growth and happiness. To designate this universal principle, the Gita has used three words, namely, yajna, lok sangrah and karmaphala tyaga. Yajna is any action, specially, organised action, performed for the good of the society. Lok-Sangraha means working for the maintenance of the world or in order to set an example to others. Karmaphala tyaga or the renunciation of the fruit of one's labour, sharing with those less fortunate or using for their benefit whatever one has earned by the sweat of one's brow—knowledge, wealth, power, position or piety.

In Chapter VI, Slokas 9 and 10 Lord Krishna says that he who looks upon all irrespective of foes, relatives, well wishers affectionate benefactors, the neutral's, the mediators, the envious, the pious and the sinners, etc. is supreme. He also neither seeks nor needs in the least degree any object of enjoyment. All wealth belongs to the divine and those who hold it are trustees, not possessors. Therefore, saving for one's self is discarded. These views can make this world and its environment just, based on equity and social justice.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

6/9 Bhagavad Gita

He who looks upon well-wishers and neutrals as well as mediators, friends and foes, relatives and objects of hatred, the virtuous and the sinful with the same eye, stands supreme.

Self-realization is not mere awakening to a higher plane of consciousness, but the kindling of a fresh light to illuminate the world around us. Our entire view of life becomes transformed. No more is there an egocentric view of life. There is a universal sense of belonging and oneness—an expense on within, sufficient to embrace the whole commos and wrap it with love. This discovery of oneness is the cathedral of joy, the dome of peace, the temple of contentment.[6]

In the right understanding of his own Self and the resulting realization of his own Self, he becomes the Self everywhere. He discovers a unity in the perceived diversity and a subtle rhythem in the obvious discord in the world outside. To him, who has realized himself to be the Self which is all-pervading, the entire universe becomes his own Self, and therefore, his relationship with every other part of the universe is equal and same. Whether I get wounded in the hand or the leg, on the back or in the front, on the head or on the shoulder, it is the same to me, since I am equally identifying with my head, my trunk, and my legs, as myself.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

6/10 Bhagavad Gita

Living in seclusion all by himself, the Yogi who has controlled his mind and body, and is free from desires and void of possessions, should constantly engage his mind in meditation.

Bhagavad Gita enunciates clear, definite and scientific interconnection and interdependence of the whole cosmos which is the essence of this universe in toto. All the life in this world is made of five elements panchbhutas—earth, water, fire, sky and wind.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ।।

13/3 Bhagavad Gita

Know Myself to be the Ksetrajna (individual soul) also in all the Ksetras, Arjuna. And it is the knowledge of Ksetra and Ksetrajna (i.e. of Matter with its evolutes and the spirit) which I consider as wisdom.

After indicating, in the previous stanza, the world-of-matter and the thrilling Spirit-of-Truth that presides over it, here is a staggering announcement, "I am the knower-of-the-field in all fields." If, in all "Fields" the "knower" is one, then the plurality is only in the matter-envelopments, and the Life that presides over them is one everywhere. This Universal One, the Transcendental Truth is indicated here by the first person singular, "I am" because every seeker has to rediscover in himself, "That, I am" (Soham).

We had already indicated earlier that Lord`Krishna is expounding the Geeta in a rare moment of Yogic integration (Yogarudha state). He is identifying himself with the Self that is everywhere. This is something like electricity declaring: "I am the one energy that gives the glow in all filaments all over the world."

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ।। 14/4 ।।

Of all embodied beings that appear in all the species of various kinds, Arjuna, Prakriti, or Nature is the conceiving Mother, while I am the seed-giving Father.

Whatever forms are produced in any wombs whatsoever, O son of Kunti (Arjuna), great Brahma is their womb and I am the Father who casts the seed.

Prakriti is the mother and God is the father of all living forms. As prakriti is also of the nature of God, God is the father and mother of the universe. He is the seed and the womb of the universe. This conception is utilized in certain forms of worship which are developed out of what some modern puritans deride as obscene phallicism. The Spirit of God fertilizes our lives and makes them what God wants them to be.

Besides five elements possessed by human beings and animals, human-beings are endowed with wisdom, intellect and mind which can help them in self-realisation. These views are contained in Chapter VII, Slokas 4 and 5 as well as Chapter 13, Sloka 5.

The human-beings must worship all creatures which is the real self-realization (Refer Chapter 6, Sloka 29 and 30).

Upon the realization of self, ego ends and the whole universe of things and brings becomes your, one essential body. Your vision now becomes equal on all, your love universal—the joys and sorrows of the world becomes you jobs and sorrows.

According to the Sruti Text: (Taitt, Up. II, I) air is evolved from ether, fire from air, and from fire is evolved water, which is the same as a cloud. Ether is the first of the five elements and is the cause of the other four. Prakriti or Primordial Matter is the ultimate cause of ether; and it is Prakriti which brings forth the entire creation under the supervision of God. This Prakriti is nothing but a potency of God, and is therefore identical with God. Looked at from this point of view the whole of this animate and inanimate creation is evolved from God. Therefore, it is but reasonable to say that He is the final cause of the entire creation. The Lord Himself says in the Gita (X.8)—

"I am the source of all creation; everything in the world moves because of Me."

Likewise, just as ether permeates every particle or water in the cloud through and through, even so God permeates every particle of matter in the whole of this animate and inanimate creation. "All this is permeated by Me in My unmanifest aspect (as ice by water)."

Again, just as ether is the support, not only of the cloud, but all the other four elements, viz. air, fire, water and earth, none of which can exist without ether, even so god is the sole and supreme support of the entire universe consisting of animate and inanimate creation.

As stated in Chapter 4, Sloka 22 human beings must lead a simple life based on contentment and self-control. Greed is lust for wealth, prompted by which man is ever busy devising means of multiplying his possessions, refuses to part with them, seeks even to usurp the rights of others minding not what is right and what is wrong. His mind becomes restless.

Such an individual, who has gone beyond his own ego, can thereafter commence no desire-promopted activity with any definite fruit-motive. Naturally he will feel quite contented and happy in whatever gain spontaneously rises out of his actions. The state-of-egolessness indicates a condition of perfect conquest over the mind and intellect. Naturally therefore, the pairs-of-opposites—heat and cold, success and failure, good and bad, joy and sorrow, etc.—cannot affect him, they being always the interpretations of the world-of-objects by the mind.

Such a person—who has disciplined his physical personality, mental nature and intellectual attitude, he finds an undiluted peace in himself under all circumstances—both positive and negative. Lord Krishna in Chapter XI of Bhagavad Gita manifests his cosmic form, i.e.

(i) The existence of the entire cosmos (past, present and future) with all its animate and inanimate objects in it. (B.G. 11.7)

(ii) Enduced with innumerable forms extended on all sides

encompassing entire cosmos. (B.G. 11.16)
(iii) Supreme, indestructible, upholder of the eternal dharma. (B.G. 11.18).
(iv) You terrible splendours filling the cosmos with your radiance. (B.G. 11.30)
(v) All the beings including deries, sages, semi-divine beings from a part of me. (B.G. 11.15)

If we adjust ourselves to the divine life as manifested by lord himself, we are bound to be in tune with the cosmos. Gita believes in holistic view of development, interconnection among all the creatures, mutual cooperation, contentment, self-control, lack of greed. All these, if put into practice, can lead sustainable development and this world would become the best place to live.

In a cinema show, the various poses on the film are made to run on in front of the arc-light, and each picture that has passed away from the arc-light may be considered as dead, and those reaching the arc-light as those that are born. The continuity in these two series of happenings of births and deaths, or constructions and destructions, gives us the hallucination of a logical sequence in the theme revealed on the screen. Conditioned by 'place and time', things and beings, happenings and circumstances, come and go in the plane of our experiences and their continuity is what we experience as "existence."

Agreeing to the above view of Gita Julian Huxley, distinguished biologist had stated in his book, 'religion without revelation'. "Science has gone a long way towards proving the essential unity of all phenomena. She has at least a very strong basis for reasonable belief in this unity and continuity . . . . There seems no escape from the belief that all reality has both a material and mental side, however, rudimentary and below the level of anything like our consciousness that mental side may be the one ultimate world substance as two of its aspects . . . . they can not be separated and it is false philosophy to try to think them apart.

The devoted person ceases to have any trace of selfishness or egotism and he does not claim anything in the world as personal. He views everything as belonging to God and he carries out his duty in a disinterested spirit with reverence and love.

Thus Gita has the answer to serious environmental problems facing the globe today. The need is to change the attitude of the people in both developed and developing countries. Gita confirms the living entity to be only one of the multi-energies and when this energy is freed from material contamination, it becomes fully conscious and liberated.

However, leaders, in both the spheres—political and administrative, should be pure in thought and actions. They have let down the nation since their pursuit of materialism is unlimited and beyond satisfaction. To quote Shri Gurcharan Singh:

With the change of times now, the imprints of elevated consciousness and covetous previousness of our national mind, had been camouflaged with so many question marks, on our future cetidals which have now come under the control of a vericial and greedy leadership. As all the cybernetics of our prospective developments, and all the struts and columns which are supporting our system to elevate our people from drudgery and ignorance, to boost up the spirit and esteem of the Indian mind, have now come under pressure and are exposed to rust and cracks, by the so-called leaders, whose patriotism has now mostly become a salable commodity, impregnated with diplomatic jugglery and a rank hieracracy. The common man is totally confused in the populous slogans of opportune politics which is taking the people to degeneration and denigration from the real focus.

The major cause of environmental pollution is greed, lust and endless desires of people to become rich and lead a luxurious life. God created the environment with all the necessities of life like water, air, food, animals, earth, sky so that people living on earth can enjoy life and get a share from the environment. However, human beings did not adhere to the principles of life rather, they engaged themselves in exploiting the environment to the utter disadvantage of others as well as himself. A short story will clarify this statement. A person used to make duplicate medicines for the cure of the biting of a snake. His only son died of snake bite as the people who gave him the duplicate medicine could not save his son. In this way people have destroyed hills, forests, wild life, earth, water, air by polluting them. The result is a poor life full of problem, like poverty, ill-health, unemployment, squalor, disease, hunger to majority of the people and luxury of life to minority causing them tensions, worries, sleeplessness, stress and depression. Thus, the environmental pollution is dangerous to both who are being exploited and those who are exploiting. Thus, good environment is beneficial to all irrespective of any distinction.

What is needed is to educate the people who are plundering the environment and making it unfit to live in keeping their wants limited. They should get from the environment what is needed and not for storage as this deprives many needy people.

To quote Gandhiji: "Civilization in the real sense of the term consists not in the multiplication but in deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment and increase the capacity to service."

God never stores for the morrow. He never creates more than what is strictly needed for the moment. If therefore we repose faith in this providence, we should rest assured that He will give us our daily bread, meaning every thing that we require . . . our ignorance of negligence of the divine law, . . . has given rise to inequalities with all the series attendant upon them. The rich have a superfluous store of things which they do not need, and which are therefore neglected and wasted, while millions are starved to death for want to sustenance. If each retained possession only of what he needed, no one would be in want, and all would live in contentment.

To quote Gandhi: "The world will live in peace only when the individual composing it make up their mind to do so.

I do not believe that multiplication of wants and machinery contrived to supply them in taking the world a single step nearer its goal. . . . I whole heartedly detest this mad desire to destroy distance and time, to increase animal appetites and go to the ends of the earth in search of their satisfaction.

A social being. He has risen to his present status by adjusting his individualism to the requirements of social progress. Unrestricted individualism is the law of the beasts of the jungle. We have to learn to strike the balance between freedom and social restraint. Willing submission to social restraint for the sake of the well-being of the whole society, enriches both the individual and the society of which one is a member."

The teachings contained in Bhagavad Gita are a rich source of knowledge about self and the environment in which the self operates. Accordingly the following ideas need to be kept in mind:

Conclusion Based on Bhagavad Gita

1. God has created the environment for the enjoyment of all inhabitants in all parts of world.
2. Environment has the potentialities to provide necessities of life to everyone.
3. The people living in the environment should be educated to make judicious use of environment.
4. The people should be educated not to be greedy as this would recoil on them.
5. Collective action should be taken to preserve the environment.
6. We should follow the age-old tested principles of dealing with the environment as given in Mahabharata, Ramayana and Bhagavad Gita.
7. People should make the environment more beautiful than their homes as they and their future generations can enjoy a blissful life.
8. People should not destroy plants and animals life unnecessarily as they are a part and parcel of environment.
9. Industries should be set-up in areas located far away from residences with installation of pollution control measures only in necessary areas.
10. Environmental education should be a part of school education to cultivate positive attitudes of youngsters in maintaining environment.
11. Environmental protection will reduce expenditure on health as

large number of diseases are caused by faulty environment.

12. Environmental protection will provide us the necessities of life in a regulated way.
13. To promote Human excellence which can help in Environmental excellence. To quote S. Radhakrishnan: "Perfection at the human level is a task to be accomplished by conscious endeavour. The image of God operating in us produces a sense of insufficiency. Man has a haunting sense of the vanity, the transience and the precariousness of all human happiness. Those who live on the surface of life may not feel the distress, the laceration of spirit, and may not feel any urge to seek their true good. They are human animals (purusapasu) and like animals they are born, they grow, they mate and leave offspring and pass away. But those who realizes their dignity as men are acutely aware of the discord and seek a principle of harmony and peace.
The derive of desire must be displayed by the knowledge of right action, but when the supreme end of the freedom of spirit is attained, the individual acts not from instinct, not from law but from a deep insight into the spirit of all life. We generally act according to our personal desire, then regulate the course of our conduct by reference to prescribed social codes and ultimately attain a deeper intention of life's meaning and act according to its guidance. The prompting of desire (XVIII, 59), the guidance of law (XVI, 24) and the spontaneity of spirit (XVIII, 64; XI, 33) are the three stages.
14. Need of removing mental conflicts. To quote S. Radhakrishnan: "Human nature as immensurable potentialities and the world process has no predestined goal. The power of free choice gives us hope for the future. We can remake the world. Whatever flaws of the character or deficiencies of mind we have we can remove them. If we strive to do so, the forces of the universe will assist us. We can consciously direct the process of human evolution. Nature comes to its fulfilment in the human individual, who is the bearer of the creative process. He is the unique representative of the universe in whom the unconscious creativity of nature becomes conscious creativity. The inner discord means that he can contend with the disruptive forces, conquer them and attain peace. Human beings cannot remain for long within an impermeable solitude which holds them prisoners of their own anguished desires. The discord is a stage, not the terminus. It is there to be vanquished.

The expansion as a result of development of science and technology has proved to be highly harmful to the environment in the hands of greedy people and developed countries. In addition, the minds of people, under the influence of consumerism have destroyed the environment to prove their superiority. They should be taught the philosophy of Yoga to keep their mind in equaimity.

The Gita does not uphold a metaphysical dualism; for the principle of non-being is dependent on being. Non-being is a necessary moment in reality for the unfolding of the Supreme. If the world is what it is, it is because of the tension. The world of time and change is ever striving to reach perfection. Non-being which is responsible for the imperfections is a necessary element in the world, for it is the material in which the ideas of God are actualized. The Divine forms (purusa) and matter (prakriti) belong to one spiritual whole. When the whole world is delivered from bondage, when it is lifted into incorruption, when it becomes completely illuminated, the purpose of the Supreme is realized and the world is restored to its origin in pure Being, above all distinctions.

ध्यायतो विषयान् पुंसः सङ्गंस्तेषूपजायते ।
सडगंत्संजायते कामः कामात्क्रोधोऽभिजायते ।।

2/62 Bhagavad Gita

The man dwelling on sense objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.

Sri Krishna explains Yoga as 'balance of mind' (Chap. II.48). When an action is motivated by desire, anxiety as to whether the desired result is going to be obtained or not will surely disturb the peace of mind of the doer. Again, when an action is inspired by self-interest, the doer is likely to lose sight of what is right or what is wrong. Even when he has chosen to do the right thing, undue eagerness for obtaining the result is likely to make him swerve from the path of rectitude; whereas a doer, if he is detached towards the result, is saved from all anxiety. There is nothing to divert him from the righteous path. This teaching that we ought to discharge our obligations, social or otherwise, with a sense of responsibility, at the same time banishing from our minds all thought of obtaining personal benefit therefrom and in a spirit dedication to the Lord is what is meant by Karma-Yoga.

The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake castes off his time worn slough; and looks with a placid mind and clam composure upon the magic scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.

The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds, their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus, there is almost no kind of trouble which does not betide worldly minded men.

Dr. Virendra Kumar in his article, "Breach of the Doctrine of Public Trust: Lessons to be Learnt in Environmental Protection" in the *Chartered Secretary*, September 2002 rightly observes that Ancient Sanskrit Literature especially Shrimad Bhagavad Gita stressed the need of safeguarding Public Trusts, i.e. Common Good which is based on Supreme Court Judgement; this Article 48(A) is a spontaneous response to culmination of the Supreme Courts decision in M.C. Mehta *v.* Kamal Nath, and others, published in July 2002 issue of the All India Reporter awarding exemplary damages to the tune of ten lakh of rupees against a private commercial enterprise—M/s Span Motels Pvt. Ltd. at Manali (Himachal Pradesh). This award was in addition to the damages to be paid on the principle of "polluter pays", because it was found as a fact that the said Motel enterprise, by constructing—stone-walls and bunds on the river banks and in the riverbed across the channel, interfered with the natural flow of the river Beas, resulting in the degradation of the environment. This has been so conclusively determined on the basis of the patent breach of the doctrine of "Public trust"—a doctrine which is held to have become, by following the decisions of the American courts, "a part of the law of the land."

This shows that the notion of "public trust" was in a way, an integral part of the Hindu way of life. It was directed to achieve moksha or nirvana. The point that needs to be stressed here is that the whole notion, of "public trust" evolved and developed in the Indian thought in the course of making something 'public', which was otherwise essentially 'personal' and 'private'.

The need for treating the State as "trustee" of all the environementally critical resources has arisen, because these are being recklessly exploited by man with or without its approval or connivance. Instead of their general use with others, man has started expropriating them to the exclusion of others. In the natural course of life, bounties of nature seemed to be infinite, always leaving more than required to meet all the legitimate needs of all because of their inherent 'cyclical' or 'sustainable' nature. But in the modern industrial society, man's self-centredness' evidenced by the process of individualization whereby they exploit the natural resources for themselves. The Supreme Court of India in M.C. Mehta through Justice Kuldip Singh (for himself and Saghir Ahmad, J.) have expounded this notion further and shortly stated: "We see no reason why the public trust doctrine should not be expanded to include all ecosystems operating in our natural resources."

Lessons to be Learnt from this Judgement

The lessons to be learnt in environmental protection may be identified and crystallized as under:

(a) The State is a trustee of all such natural resources as seashores, running water, airs, forests, and ecologically fragile lands that are by reasons of their very intrinsic value and character meant for the enjoyment of all.

(b) As a trustee, the state is under an affirmative duty to preserve and protect the natural resources, which are the peoples' common heritage.

(c) The natural resources meant for public use cannot be allowed to be converted by the State into private ownership or commercial interests.

(d) As a part of planning and allocation of natural resources, if the State may have to approve their appropriation, the same has to be consistent with the purposes of public trust. If allocated, the State is empowered to rescind the allocation if there occurred harm to public interest uses despite the anticipation of that harm.

The public trust doctrine expounded in the context of preservation and protection of environment and ecology is essentially and truly 'global' in character: environmental degradation knows no barrier drawn by man. This doctrine, therefore, needs to be perceived and practiced from that perspective. In the Indian jurisprudential thought, this is the perspective which is so eloquently expressed by our sages when they ordain us to treat 'all the inhabitants of this earth as members of one big family' and direct that all human activities must be anchored in the welfare of all—the *raison d'etre* of our social existence.

In the Rig Veda, it has been rightly said, "No one is superior or inferior. All are brothers and all should strive for the interest of all and progress collectively." Similarly in Atharva Veda, it has been pointed out, "All have equal rights in articles of food and water." Yoke of the chariot of life is placed equally on the shoulders of all. All should live together with harmony supporting one another like the spokes of the chariot connecting the rim and the hub.

The same idealism was incorporated by Kautilya in his Arthasastra while summing up the objects and purpose of the exercise of sovereign power by the King. He stated thus:

प्रजासुखे सुखः राज्ञः प्रजानां च हित्ते हित्तम् ।
नात्सप्रियं हित्तं राज्ञं प्रजानां तु प्रियं हित्तम् ॥

In the happiness of his subjects lies his happiness; in their welfare, his welfare; whatever pleases him (personally) he shall not consider as good, but whatever makes his subjects happy, he shall consider good.
(Arthasastra, Book I, Chapter IXXX, 39)

According to the preceptor that king who is properly educated and disciplined in sciences, devoted to good government for his subjects, keen upon working for the good of all his subjects and interested in the well-being of all beings will enjoy the earth unopposed.

विद्याविनीतो राजा हि ।
प्रजानां विनयें रत: ।।
अन्न्यां पुथिवीं भुइक्त्ते ।
र्स्वभूत्तहित्ते रत: ।।

An analysis of ancient literature would reveal that duties out weigh rights and that is why there were no exploitation. The voice about human rights in various parts of the world were voiced through full freedom functions when rights are balanced with responsibilities and choice is balanced with conscience.

There can not be the experience, individually or collectively, if attention and effort are focused only on rights and choice. When rights and choice are misunderstood or misused, debts are incurred—mentally, physically, spiritually, socially, economically, politically and so on. A responsible person fulfils the assigned duty by staying true to the aim. Duties are carried out with integrity and sense of purpose.

Rigveda has beautifully spelt out the right to equality.

Right to Equality

Right to quality is perhaps the most fundamental right without which happiness is impossible. Unjust discrimination always results in misery and unhappiness to those discriminated against. The Vedas, which constituted the primordial source of Dharma declared a charter of equality in the Vedas. It is worth-quoting.

अज्येष्ठासो अकनिष्ठास एत्ते ।
सं भ्रातसो वावुधृ: सौभाग्य ।।

No one is superior (ajyestasa) or inferior (akanishtasa).
All are brothers (ete bharataraha). All should strive for
The interests of all and should progress collectively.
Let the strength to live with mutual co-operation be firm in you all.
(Rigveda, Mandala 10, Sukta 191, Mantra 4)

Atharvanaveda—Samajnana Sukta

समानी प्रपा सह वोत्रभाग: ।
समाने योवत्रे सह वो युनज्मि ।
आरा: नाभिमिवाभित्त: ।।

All have equal rights in articles of food and water. The yoke of the chariot of life is placed equally on the shoulders of all. All should live together with harmony supporting one another like the spokes of a wheel of the chariot connecting its rim and hub.

Right to practice any religion based upon One's conviction has been the hall-mask of ancient Sanskrit literature.

Special status of woman was protected and respected. The Rule of Dharma which made it the duty of male members of the family to afford protection to women reads:

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
रक्षन्ति रथविरे पुत्रा न स्त्री स्वातन्त्रयमर्हति ।।

Father protects the girl during her childhood, the husband protects her after marriage and her sons protect her in old age. At no stage a woman should be left free. (Manu IX-3)

This basic human right was sought to be protected by incorporating a specific rule in rajadharma to the effect that the State was under a duty to protect every religion without discrimination. It reads:

पणण्डनैगमश्रणीपूगव्रातणादिणु ।
संरक्षेत्समयं राजा दुर्गे जनपदे तथा ।।

The king should afford protection to compacts of associations of believers of Veda [Naigamas] as also of disbelievers in Veda [Pashandis] and of others.

(Dharmakosha, p. 870)

"Our world being disordered and divided is a world of problems. There is need of deep and durable world amity and unity to create a problèm-free world. World nation and world religion, based on political and economic, cultural and spiritual universalism and humanism, which can lead to the desired world political and economic, cultural and spiritual amity and unity. Universalism, by uniting all the nations of the world, can lead to a world Nation, and humanitarinism, by uniting all religions of the world, can lead to a world relgion. So universalism should be the philosophy of the world and humanitarianism should be the religion of the world. But even the progressives are not willing to go beyond liberalism and secularism."

Human history is the history of ideologies and technologies. Desired human progress is possible when the ideological progress keeps pace with technological progress. Super science and technology, by creating an industrial and technical civilization, have led to the interdependence of world. Super philosophy and religion, by creating an ideological and ethical civilization, can lead to the integration of world. The scientists and technologists by leading the world from modernism to post-modernism and post-post modernism, have created a global village. Thinkers and reformers will have to lead the world from liberalism to universalism and humanism in order to create a global family.

Swami Tejomayananda observes that we see that where there is a sense of oneness immediately we are raised to an attitude of love for everything. When there is love for all, then service happens automatically —service to all.

At this moment we are not able to serve, not because there is no love, but because we have no sense of oneness. This vision of oneness is called true knowledge. Throughout our formal education, we must be led to this highest knowledge, which will bring about a transformation within ourselves and throughout the whole world. That one person can cause a revolution to change others. Although few are the saints and sages, each has had a great influence upon many people. The wise man hates none and is a friend to all.

When that vision of oneness comes, your life will be changed totally. Do not wait for others to change: begin with yourself. You are the world and the world is not different from you. If you say that the world is terrible, it is because your attitude constitutes your vision. But begin to change your attitude, and your vision of the world will change. Everything will be peaceful and good. This is the non-dualism of the Vedantic vision. This is the highest knowledge.

CONCLUSION

Bhagavad Gita has plainly given sermons to people through Arjun that this world is one, having interconnections among the entire fabric of world—both animate and inanimate. Even among the animate objects—Human beings, plants, animals, there is deep relations. In addition, this world is to enjoy for a limited period as here everything is transitory. Thus, the human beings must understand this unity and euphermal nature and not indulge in destruction through greed, lust for power/authority as these would recoil on them. It is the duty of everyone on this earth to maintain the beauty of nature and not disturb its equilibrium. Material progress is not to be mistaken for inner progress. When technology outstrips moral development, the prospects is not that of a millennium but of extinction. Our ancient heritage is a potent antidote to the current status to standardize soul and seek salvation, i.e. moksha.

NOTES AND REFERENCES

1. Swami Chinmayananda, The Art of Man-making, Talks on Bhagavad Gita, Central Chinmaya Mission Trust, Mumbai, 2002, p. 104.
2. *Ibid.*, p. 105.
3. *Ibid.*, p. 106.
4. *Ibid.*, p. 107.
5. *Ibid.*, p. 209.
6. *Ibid.*, p. 251.

CHAPTER 12

INDIAN CULTURAL VALUES: TRUTH, BEAUTY AND GOODNESS

Materialism is wonderful, no doubt, but it burdens man with endless anxiety and craving to possess more, to acquire and aggrandise and to indulge with slavish attachment. This is natural for man seeks his fulfilment and happiness only in thoughtless intemperance, in toiling for and reaching the temporary gratification of his physical passions, mental urges, and intellectual hungers. It is not a fact that, in recent times, more people are killed by worry than by work? Man in his present misconceived civilization has learned to waste himself and his precious time in the inevitable trifles and tensions that beset his life. But to the attentive and the vigilant, life is a glorious opportunity with possibilities to reach the perfection of civilization.

—*Swami Chinmayananda*

On one side, new India is saying, "If we only adopt western ideas, western language, western food, western dress, and western manners, we shall be as strong and powerful as the western nations; on the other, old India is saying, "Fools! By imitation, others' ideas never become one's own; nothing, unless earned, is your own. Does the ass in the lion's skin become the lion?

On one side, new India is saying, "What the western nations do is surely good, otherwise, how did they become so great? On the other side, old India is saying, "The flash of lightening is intensely bright, but only for a moment; look out boys, it is dazzling your eyes. Beware!'

—*Swami Vivekananda*

12
CHAPTER

*Indian Cultural Values: Truth, Beauty and Goodness**

> Dynamism of the youth is the motive force behind history. Dynamism is the expression of life; it is the SAT-CHIT-ANANDA expressing and manifesting itself in each one of us. Each one of us is alive and alert only because of this live-vitality in us. There will be no expression of life if this Life-Principle is not there. The dynamism is a gift from God to each one of us; only, we do not quite realize its preciousness as we do not realize what it is.
>
> —*Swami Chinmayananda*

> Can you adduce any reason why India should lie in the ebb-tide of the Aryan nations? Is she inferior in intellect? Is she inferior in dexterity? Can you look at her art, at her mathematics, at her philosophy, and answer 'Yes'? All that is needed is that she should de-hypnotize herself and wake up from her age-long sleep to take her true rank in the hierarchy of nations . . . . The national ideals of India are Renunciations and Service. Intensify her in those channels, and the rest will take care of itself.
>
> —*Swami Vivekananda*

Higher education in India lacks direction as we are not imparting our culture and civilization to youth. We are adopting the same education system which existed during British Times. Mahatma Gandhi's words at Chatham House, London on October 20, 1931, reveals: "I say without fear of my figures being challenged successfully, that today India

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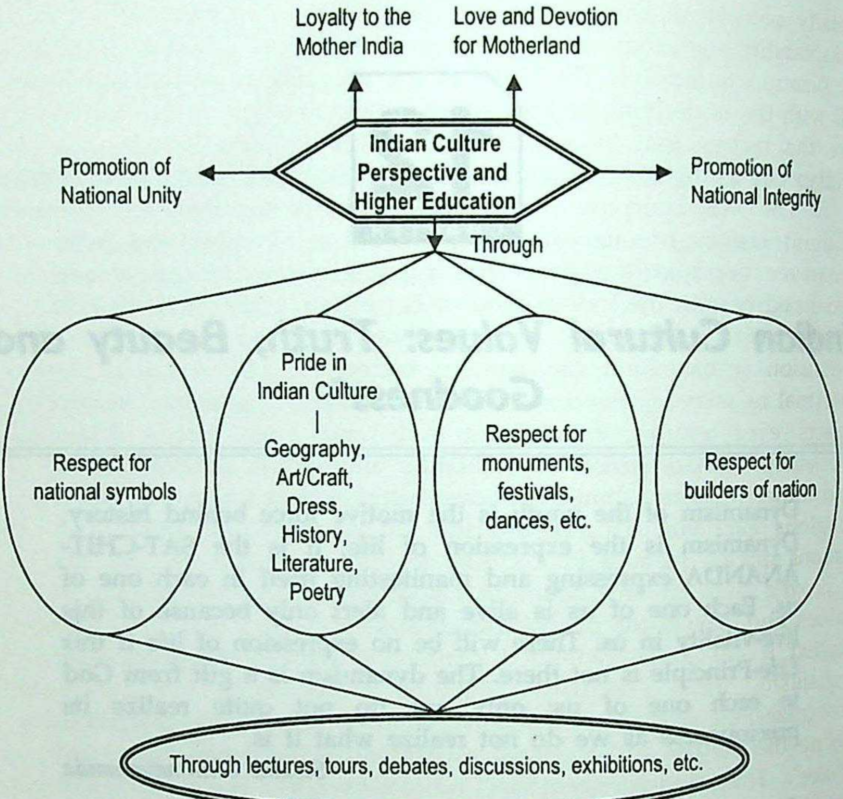
*See Appendix 12.1

CHART 12.1

Indian Culture Perspective and Higher Education


Loyalty to the Mother India
Love and Devotion for Motherland
Promotion of National Unity
Indian Culture Perspective and Higher Education
Promotion of National Integrity
Through
Respect for national symbols
Pride in Indian Culture | Geography, Art/Craft, Dress, History, Literature, Poetry
Respect for monuments, festivals, dances, etc.
Respect for builders of nation
Through lectures, tours, debates, discussions, exhibitions, etc.

is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished.

There is a need to promote Indian Culture to make Indians aware of their past glory. India has the oldest living civilization in the world and its heritage of culture is one of the richest. With such an important treasure, children and citizens must be exposed to this glory which is their own heritage.

Values of life are imparted by means of culture. Whether through epics, mythology or stories, values such as love, sacrifice, non-violence, etc. get entrenched in children's minds and remain with them throughout their lives.

Indian culture rests on a philosophy of its own. It is not only a subject of study of academic interest as in western countries. A way of life, mortality, aesthetics and one's attitude to life are shaped by the knowledge and understanding of one's rich culture.

One of the greatest features of Indian culture is its tolerance—it totally accepts all kinds of people, religious and ways of life. It is this adaptability, wisdom and tolerance that have allowed this oldest civilization to survive. The belief in the universality of life, tolerance of all with the underlying implication that everyone is a spark of the Divine are the factors that have led to the durability and living vivacity of Indian culture.

The very purpose of Sanskrit study is to know precisely the cultural history of our country as closely as possible and to connect whatever good in the past with present. Certain terms need to be redefined here in the Indian context. For example, the word "secularism" in its basic sense refers to "pertaining to this present world." By extension it means in the western society, "pertaining to things not spiritual or sacred." Hence, a securalist in West is "one who theoretically rejects every form of religious faith and every kind of religious workshop. It also gained a connotation one who believes that education and other matters should be conducted without the introduction of religious elements. This secularistic philosophy as adapted in various nations proved to be a total failure to bring happiness to man. Further, it proved without any doubt that a society cannot exist without some values and norms for purposeful co-existence. From the Indian cultural context it has to be redefined reinforcing our values in true spirit of Indianism. India "secularist" should mean 'one who theoretically recognizes the existence of an eternal thing and allows full freedom to define the eternal and to practice diverse religious worships at his free choice'. This 'Indian secularist' advocates that 'education and other matters should be conducted against the background of Indian national ethos without however imposing any particular mode of religious worship.

The Sanskritists should dedicate to the task for they have to dispel doubts and remove confusion in the science-oriented minds of the modern youth regarding various facts of the hoary past of our country. Interpolations from various texts in religious discourses and quasi-scientific interpretations to equate the modern youth. Best reading materials and audio-visual tapes with abundant clarity in different regional vernaculars are to be made available. The translation norms are to be so precise and exact that the author's original ideas are exactly represented without any distortions or interpolations. Any enthusiast may read and interpret from any perspective as a sociologist, scientist, religionist, philosopher or a connoisseur.

Education is a socializing and civilizing process which enables one to find his bearing in social history (time) and the world (space). It should enable him to be responsible citizen of the country as well as the human society. It is the process of formation of habits of thoughts, feeling and behaviour which enable one to be aware of the one's potential and to develop the same to the maximum possible extent and to harness the same for social enrichment and harmony. The education process continues right from womb to tomb, from cradle to grave. Network of customs, manners, conventions, language and traditions pounce upon the new born babe to mould it in the image of the people among whom it appeared. This culture constitutes the social heritage of the society. This heritage is transmitted from one generation to the next not through heredity but through the customs, traditions, language, literature, manner, philosophy, etc. of the race. The impact of this social heredity is so thorough in its operation that it is often mistaken for physical or biological heredity.

A university stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards even higher objectives. If the universities discharge their duty adequately, then it is well with the nation and the people. But if the temple of learning itself becomes a home of narrow bigotry and petty objectives, how then will the nation prosper or a people grow in stature?

A vast responsibility, therefore, rests on our universities and educational institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many amongst those whose duty it is to set an example to others. We are not going to reach our goal through crookedness or flirting with evil in the hope that it may lead to good. The right end can never be fully achieved through wrong means.

Let us be clear about our national objective. We aim at a strong, free and democratic India where every citizen has an equal place and full opportunity of growth and service, where present-day inequalities in wealth and status have ceased to be, where our vital impulses are directed to creative and cooperative endeavour. In such an India communalism, separatism, isolation, untouchability, bigotry, and exploitation of man by man have no place, and while religion is free, it is not allowed to interfere with the political and economic aspects of a nation's life. If that is so, then all the business of Hindu and Muslim and Chrsitian and Sikh must cease in so far as our political life is concerned, and we must build a united but composite nation where both individual and national freedom are secure.[1]

The Education Commission, 1964-66 has rightly added, "They (Universities and Colleges) can, however, fill this role only if they owe uncompromising loyalty to certain fundamental values of life. They are essentially a community of teachers and students where, in some way, all learn from one another or at any rate, strive to do so. Their principal object is to deepen man's understanding of the universe and of himself—in body, mind and spirit, to disseminate this understanding throughout the society and to apply it in the service of mankind. They are the dwelling places of ideas and idealism and expect high standards of conduct and integrity from all their members. Theirs is the pursuit of truth and excellence in all its diversity—a pursuit which needs above all, courage and fearlessness. Great universities and timid people go ill together.

University Education Commission under the Chairmanship of Dr. S. Radhakrishnan in 1948 observes: "The decision was due to the realization that a reconstruction of university education was essential for a national cultural resurgence as well as for meeting the requirements of scientific, technical and other manpower requirement for the socio-economic development of the country."[2]

There is a need of Spelling out the purpose of all Religions that it is not a dogma but the positive spirit behind them. The founders, prophets, noble sages and spiritually enlightened leaders of different faiths have through their teachings communicated a profound message of total human development that can render human life worth living wisely and harmoniously. The substance of their teachings provides guidelines and universal and immutable precepts of a balanced fulfilment of the urges of life and pleasures. These precepts provide a road map for man in his quest of security, peace, harmony, happiness and freedom from sufferings in consequence of his insatiable desires and passions.[3] Higher education should promote these sermons.

> "The purpose of religion is not to build beautiful churches and temples but to cultivate positive human qualities such as tolerance, Generosity and Love. Every world religion, no matter what its philosophical view, is founded first and foremost on the precept that we must reduce our selfishness and serve others . . . Practitioners of different faiths should realize that each religious tradition has immense intrinsic value as a means for providing mental and spiritual health."
>
> —(The Dalai Lama XIV)
>
> Speech at Parliamentary Earth Summit, 92, 301-02

> "I maintain that every major religion of the world—Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, Zoroastrianism—has similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings. All religions teach moral precepts for perfecting the function of mind, body, and speech. All teach us not to lie or steal or take other's lives, and so on. The common goal of all moral precepts, laid down by the great teachers of humanity, is unselfishness. The great teachers wanted to lead their followers away from the paths of negative deeds caused by ignorance and to introduce them to paths of goodness."
>
> —(The Dalai Lama XIV)
>
> World Religions for World Peace, 264-65

(Both citations are from Selected Speeches and Writings of H.H. the Dalai Lama XIV. The Spirit of Tibet: Universal Heritage ed. A.A. Shiromany).[4]

In spite of the basic unity in India, we find that some fundamentalists try to divide the country or create problems on the basis of caste, creed, sex, communal basis or regionalism or party politics to get personal advantages at the cost of unity and integrative character of the country. Such feelings divert the attention of people from development to these petty issues which become road blocks to progress of the country. Many examples can be cited to support the above contention, e.g. terrorism in Punjab which resulted in large number of killings, low level of development, fear of life and property; Gujarat violence resulting into large number of killings and feeling of mistrust, Delhi riots 1984 who are suffering till today and so on. Besides, there are fights among castes and regions. How can we overcome these problems to maintain unity of the country free from internal violence? How can we live together as contained in our ancient literature? How can we identify the persons who aim at disturbing the peace of the country?

All these problems can be tackled through higher education to youth in cultural perspectives of India. Education can play a positive role in moulding the minds of youth so that they can divert or channelise their energy in nation-building. UNESCO has beautifully said that war begins in the minds of men, therefore, it is the minds of men that need reconstruction

Ever since the dawn of human civilization, conscious efforts have been made by man to cultivate values in order to humanize himself by conquering his animal instincts and ennobling his life by harmonious development of all the faculties. When one realizes that one's actions affect the entire society, the value system that we live by and the choices that we make acquire paramount importance. Living a life based on noble values enables human beings to refine their character which is called culture. The culture of a people or a nation is based upon the values that those constituting it live and uphold in their lives. When the cultural values deteriorate, civilization declines but when these are promoted civilization flourishes. Whenever higher ideals are abandoned and fundamental cultural values of the society are totally ignored, civilizations have disappeared. If perversions of man's desires and natural urges transgress the control and limits set by nature, it results in the loss of culture which is his internal aspect. When his culture declines, it eventually results in withering away of civilization which essentially manifests external aspect of man's social life.[5]

An interlinking of Education and Culture is emphasized in order to promote the process of child personality development particularly in terms of discovering the inherent potentialities of the child. Right from the pre-primary stage to the highest level of formal education, a programme of action has been formulated. Mutual participation, use of inexpensive and relevant material for cultural exposure, the promotion of the concept of cultural neighbourhood involving active participation of the community, a reform of curriculum, motivation of teachers and efforts to encourage the younger generation to participate in cultural and allied activities, will be some of the outstanding features of our cultural perspective.[6]

Young students can be taught the following in their different papers:

1. Unity in Racial Diversity

The peoples who came to India represented various racial types: and with the material at our command, it has been attempted to appraise the different types of Humanity which came to be established on the soil of India, and how they reacted towards one another. The present work is concerned more with the mind and the spirit than with the body and the physical environment of the people of India—how they were enabled to think and act and find out for themselves a consistent world of ideas and of behaviour which have their value not only for the Indian Man, but also for the whole of Humanity. Consequently, it is not so necessary to dilate upon the physical bases and aspects which came to characterize Indian life and civilization in the different areas within the country. The great fact remains that peoples of diverse origin came to the country at different times, and they settled down beside one another; and entering into a sort of great understanding or comprehension amongst themselves, they jointly built up the culture we are accustomed to associate with India; they built up "the Wonder that is India."[7]

How does one account for this tolerance on the part of India? This tolerance stems from the philosophy of life to which India has always been wedded—the philosophy which says that man is the same everywhere. He may be tall or short, fair or dark, speak different languages, eat different kinds of foods, still he is the same man. The differences one sees between one man and another are only on the surface; underlying those differences there is a basic unity which is always there and which, running through them like thread, keeps them together. "Unity in Diversity"—this has been the principle India has always followed. She welcomes variations, for without them life will be dull. Variations signify the strength and versatility of the spirit of man. India has always believed in freedom of thought and speech. This is why one can see in her philosophy extremes of monism and pluralism thriving side by side. But where is the unity? The unity is in the recognition that it is the one that has become many and the sense of fraternity that such recognition implies.[8]

2. Unity through Places of Pilgrimage

There can be little wonder that India became religious not only in the composition and compilation of sacred texts and the rise of sects all over the country, but also in being equipped with visible symbols of religious value. From Kashmir to Kanya Kumari the whole country became studded with sacred streams, famous places of pilgrimage magnificent temples, and centers of big seasonal religious gatherings. Some like Prayaga (Allahabad), Kasi (Banaras), and Kanchi (Kancheepuram) are still sacred to both orthodox and heterodox sects; some like Haridwara (Hardwar) and Rajagrha (Rajgir) are patronized by more than one sect; there are others like Puri, Ayodhya, Mathura (with Vrndavana), Ujjayini (Ujjain), Sriranga, Tirupati, Pandharapura, Dvaraka, Nasika,. Kamakhya (Near Guhati), Buddha Gaya, Saranatha, Pavapuri, and Navadvipa that are patronized generally by a single religious community. At the four cardinal points stand the four Dhamans—Badarikasrma, Puri, Ramesvara, and Dvaraka, and in or near them the four seats of Sankaracarya, which every pious Hindu aspires to visit once in his life. The religious unity of India was achieved by eliminating all geographical distinction and distributing places of pilgrimage all over the country.[9]

EDUCATION FOR TRUTH

But should not social awareness also be a purpose of education? What if an educated man becomes selfish, selfish to the extent that he thinks nothing of betraying his country for the sake of some material gain? Does this not make an educated man potentially a bigger knave only? The ancient Indian ideal is that one should sacrifice oneself for the sake of the family, and the family for the sake of the country, and the country for the sake of the world. Social awareness may be a very desirable by-product of education but this is not to say that education should be used to create a bias for a particular political creed, religious dogma, or social philosophy; if anything, it should be used to create a bias for truth. A truly educated man loves truth more than anything else. And he himself is the best judge of what the truth is. No one else, not even the State, has any right to tell him what that truth is. The State having educated him to think independently cannot deny him the right to exercise independence. If education is for a purpose, that purpose is truth, truth determined independently, and not in accordance with any personal and sectarian interests.

The worst thing that can happen to an educated man is to have to surrender his freedom of thought and conscience.[10]

POA suggests the following educational contents for University level students:

At the college and university level, the main emphasis would be on the following aspects:

(a) Broad-basing and diversifying of cultural courses like music, fine arts, performing arts, etc.;

(b) Correction of historical and cultural distortions by reassessing critically the content of existing courses in social sciences, humanities, languages, etc.;

(c) Imparting of cultural instruction to students engaged in highly specialized science or technical courses so as to give their personality an all-round development; and

(d) Development of special courses in technical institutions like archaeological engineering, relevance of India's architectural heritage, maintenance of monuments, musicology, musical composition, etc., apart from performance.

It is proposed to materialize these objectives by adopting the following action plan:

(a) Artists and writers will be invited as visiting professors for one or two years under an existing scheme of UGC to energise young talent on campuses of higher education.

(b) Traditional *gurus* and artists will be given a place/recognition in the teaching system.

(c) Courses in translation and comparative literature will be strengthened.

(d) The NSS is involved in the survey of community arts in the region and in the upkeep, cleaning of local monuments, etc.

(e) Efforts would be undertaken to set-up university museums.

(f) Outstanding works of creative writing should be recognized for research degrees.

(g) University education in the fine arts, music, dance, theatre, and literature will be reviewed critically, remodelled and upgraded.

(h) Each University should endeavour to adopt one regional form of culture for special attention regarding teaching, survey, research, etc.

(i) University theatre movement will be supported and encouraged.

In the later phases, emphasis would be on enlarging the base as also on sophisticating the courses and technology connected with culture. This would cover the following activities:

(a) Development and networking of specialized courses like archaeological engineering, traditional Indian architecture and its relevance to contemporary context, use of inexpensive local material for building, etc. in engineering and technical institutions particularly regional Engineering Colleges, IITs, State Engineering Colleges and Institutions of Architecture.

(b) Capsule courses on these subjects in institutions like Polytechnics and ITIs.

(c) Special fellowships/scholarships/incentives would be given on the basis of State and National competitions for creative and performing arts.

4. Training to Control Impulses

From the time you are quite young, the work of your educators is to teach you to control impulses and obey only those which are in conformity with the laws under which you live or with the ideal you wish to follow or the customs of the environment in which you are. The value of this mental construction which will govern your impulses depends a great deal on the surroundings in which you live and the character of the parents or people who educate you. But whether it be good or bad, mediocre or excellent, it is always the result of a mental control over the impulses. When your parents tell you, "You should not do this", or when they say, "You have to do that", this is a beginning of education for the mind's control over the impulses.[11]

5. Developing Reasons to Assess the Action through Education

It is a good thing to begin to learn at an early age that to lead an efficient life and obtain from one's body the maximum it is able to give, reason must be the master of the house. And it is not a question of yoga or higher realization, it is something which should be taught everywhere, in every school, every family, every home, man was made to be a mental being, and merely to be a man—we are not speaking of anything else, we are speaking only of being a man—life must be dominated by reason and not by vital impulses. This should be taught to all children from their infancy . . . . The first thing which should be taught to every human being as soon as he is able to think, is that he should obey reasons which is a super-instinct of the species. Reason is the master of the nature of mankind. One must obey reason and absolutely refuse to be the slave of instincts. And here I am not talking to you about yoga. I am not talking about spiritual life, not at all; it has nothing to do with that. It is the basic wisdom of human life, purely human life; every human being who obeys anything other than reason is a kind of brute lower than the animal. That's all. And this should be taught everywhere; it is the basic education which should be given to children.

Usually all education, all culture, all refinement of the sense and the being is one of the best ways of curing instinct, desires, passions. To eliminate these things does not cure them; to cultivate, intellectualise, refine them, this is the surest means of curing. To give the greatest possible development for progress and growth; to acquire a certain sense of harmony and exactness of perception this is a part of the culture of the being of the education of the being . . . . Education is certainly one of the best means of preparing the consciousness for a higher development.[12]

6. Correlating Human Rights and Duties

The United nations-sponsored human rights movement and their enshrinement in national constitutions have brought about a great revolution in human thoughts, relations and institutions. Abuse and misuse of human rights in the form of recurrent strikes, demonstrations, rallies and animosities on the basis of status, class, castes, tribes and rural-urban divide have created social, political and economic chaos and convulsions in human affairs. On the other hand, breaches and violations of human rights in varying degrees almost every where and poignant gulf between law and practice have generated great disillusionment and pervasive frustration. The UN Human Rights Declaration and the two Conventions enumerate only human rights and these are spoken of as ideal standards to be achieved and as rights to be duly protected by law and pursued in the courts of law under the constitutions of all countries. By ignoring the imperativeness of the co-relationship of rights and duties, generally law has not placed equal emphasis on duties of man. Both rights and duties essentially have moral and spiritual basis of which law provides only an external formulation for an effective implementation.

What is required is indoctrination and inculcation of respect through spiritual education for human dignity and eternal and universal human values since childhood. This may create an awareness and moral and legal conviction about the binding standards of human rights as well as responsibilities and duties. Besides, the imperatives of the reciprocity of rights and duties should eventually pave the way for the replacement of the right-oriented approach by an effective duty-oriented commitment. An awareness and genuine commitment of man to universal and eternal human values as well as to binding standards of his responsibilities and human duties, should naturally replace the current emphasis of man on unilateral 'taking' or assertion of his unfettered rights, in his own self-interest, to 'giving' his best to others. This would require widening of the horizon of our formal, non-formal as well as informal education in search of a better quality of human life. It will be an education of the heart and soul rather than merely of head which will prepare everyone live properly and wisely with a view to contributing one's best to the betterment of the society aiming higher goals to be achieved for the mankind.

Today, humanity binds us together because the global society has created oneness of mankind. Human rights and their co-relative human duties are founded on eternal and universal human values and ideals transcending all man-made boundaries—civilizational, cultural or geographic. In our times of social, political and economic globalisation, traditional values are being questioned and challenged and so education as a social institution is confronted with new challenges in respect to the view of man, one's perception of knowledge and the educational aims and the vision of good life and values and its substantive features. The goal of elevation of man's awareness and consciousness, and of enlightenment of his soul with a view of making a new harmonious multi-cultural world-order and a more humane civilization requires a synthesis of varieties of cultural and religious diversities of materialism with spiritualism and of the values, ideals and the spirit of all major religions of the world. This further underlines harnessing of every branch of knowledge and the union of moral and secular values with constitutional and legal norms. Revival of the duty-oriented society, a spiritual basis and balancing of human rights and duties as correlatives and spiritual regeneration of the entire human life through education in a wider sense, can pave the way for a harmonious, just and peaceful global order. Moral and spiritual source of rights and duties enjoins tenacious pursuit of worthy ideas and human values.[13]

7. Development of Steady Intellect among Students

Steady intellect is a natural and spontaneous state for a man of realization. Since he knows the truth, nothing in this world can disturb him. Even ordinary people and spiritual aspirants can derive immense benefit by cultivating a steady intellect. Intellectual, conviction about reality may help us to develop a steady intellect to a certain extent.

He is a man of steady intellect whose mind is not disturbed by the pair of opposites, namely, happiness and misery, victory and defeat, gain and loss, praise and blame, attachment and hatred, honour and dishonour, heat and cold. Sri Krishna has given a beautiful illustration in the Bhagavad Gita (2.70), of a steady intellect.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

'Water enters into the sea from all directions but the sea remains full and unchanged.'

8. Vast Intellect

Visala Buddhi is that characteristic of the intellect, which transcends all narrow and selfish ideas and embraces the whole world. When a person lets go his individuality and identifies himself with the whole existence, he is called a man of vast intellect. We bow down to the great sage Vyasa, because he possessed this vast intelligence.

नमोस्तु ते व्यास विशालबुद्धे ।

(Gita Dhyana, Sloka 2)

Swami Vivekananda wanted our people to develop such an intellect. In one of his lectures delivered in Madras he said, 'We want that education, by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.' Further he said, 'Expansion is life, contraction is death.'

A person who is only interested in himself is like a prisoner. He remains confined within the four walls of his house, without any concern for the outside world. He is quite happy with himself and is not aware of his spiritual dimension. There is no expansion of heart. A little spiritual growth will help us to expand our intellect. The same Divine dwells in the heart of everybody and we are one spiritually. Therefore, we must change our attitude towards others.

The idea is, the man of vast intellect (Visala Buddhi) empathizes with the joys and sorrows of all beings as his own. He understands the sufferings and shares the happiness and miseries of others. Through this teaching Sri Krishna exhorts us, to love others as we love ourselves. Be full of kindness and compassion, identify yourself with others and partake of their joys and sorrows. Why? because unity underlies this apparent diversity.

The man of vast intellect breaking all barriers embraces the whole world. A selfish man on the other hand feels miserable when others are happy and feels happy when others are suffering. This is called Bheda Buddhi. He always wants to preserve his separate identity. Such a man does not hesitate to harm others for selfish purposes. Because of his deluded intellect, he divides people into different categories, depending on their caste, creed, religion, sex, social status, just to exploit them for his selfish motives. What happens to such a man?

9. Development of Positive Intellect

To attain success in life and to reach the desired goal one must have a positive attitude. Faith in oneself, in God, courage, strength and fearlessness are the characteristics of a positive intellect. For a man of intense faith nothing is impossible in this world. That person alone who is ready to undergo any amount of suffering and face any difficulty can reach the goal. One should never harbour negative thoughts in life, 'I am only a house-holder', 'I am a siner', 'I am good for nothing'. 'I am weak'. Such negative thinking can do tremendous harm to our personality. Swami Vivekananda stressed this idea again and again. He was very particular that our younger generation must cultivate positive ideas. He says, "He is an atheist who does not believe in himself. The old religion said that he was an atheist who did not believe in God. The new religion says that he is an atheist who does not believe in himself.

All power is within you; you can do anything and everything. Believe in that, do not believe that you are weak; stand up and express the divinity within you.

Tremendous power is hidden within each one of us, but we are not aware of that. Positive thinking helps us to release that energy. Even a little awakening of spiritual energy will make us strong. A man with a positive attitude does not like an easy going life. He welcomes challenges, obstacles, difficulties, problems and faces them with great courage. He always likes an adventure in life. Such heroic spirit is a quality needed to become a successful leader. He alone can lead the society who has developed a positive intellect.[14]

10. Teaching Right Understanding

According to Buddhist teaching, correct insight or right understanding is the first in the series of Eight Noble Steps leading to complete emancipation of a human being. This is called the Middle Path or Noble Eight-fold path. These are:

(i) Right Understandings

Attainment of the knowledge and skill to know and see things as they really are. That is to acquire correct views about the world and significance of life.

(ii) Right Thoughts

Right understanding leads to thoughts of renunciation, good-will and non-violence in a determination to foster noble aspiration and endeavour and to be free from malice and ill-will

(iii) Right Speech

Abstention from every kind of falsehood, slander, rude machinations and abusive language, foolish talk, chatter and gossip.

(iv) Right Action

Peaceful, honourable and pure in action and abstinence from injury to any living being, stealing, sexual lust, falsehood and intoxicants.

(v) Right Livelihood

Abandonment of wrong occupations and earning one's livelihood only by right methods. Specially mentioned as non-conducive to self-realisation are selling weapons of war, butchery, prostitution, slave-traffic and purveying of poisons and intoxicating drugs.

(vi) Right Effort

Suppression of evil and cultivation of good through assiduous self-discipline.

(vii) Right Mindfulness or Awareness

Self-mastery over all one's actions through constant awareness.

(viii) Right Concentration

Mental equipoise of the state where one's whole body and mind are permeated with a feeling of purity and peace.[15]

Albert Einstein, "The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual as a meaningful unity. Buddhism answers this description . . . . If there is any religion that could cope with modern scientific needs it would be Buddhism."

11. Education Need to Promote Right Thinking and Service to others

Education today is a peculiar thing because it is not bringing about any valued transformation in anyone. This should not be so. We expect a transformation, but it does not come, for a transformation can happen only with knowledge, with the discovery of truth. Knowledge of the truth transforms a person, but education does not. This is the tragedy of our lives, that in spite of so much education, our lives have not changed. We are still the same.

In a very precise statement, Adi Sankaracharya has given the purpose of knowledge. He says that the result of knowledge is the elimination of falsehood. This implies that if I understand something as false, I withdraw myself from it; and when my wrong concept has gone, then my wrong conduct or vulgarity also comes to an end. Until now, however, we have based our lives upon certain concepts, many of which are false; consequently, the activity arising from them is also false.

When real knowledge takes place, humility comes, for after a person discovers the truth, he realizes how foolish he has been and no one is proud of his foolishness. When we wake up to true knowledge, all of our sufferings come to an end, and we become totally different persons. Yet, at present, we are living under a spell of ignorance and wrong understanding. Our education, rather than removing these false concepts, is strengthening them. Since we are people of learning, we should become free from all of our wrong concepts; we should wake up from this dream.

When a person works with inspiration, he never gets tired or exhausted. When man works only for himself, there is perspiration; but when he works for a noble goal there is inspiration. In cases where a man cannot dedicate his actions to the Lord, even if he works for some ideal or goal he will derive tremendous strength from his chosen altar of dedication. The nobler the goal, the greater will be the strength he gains. This is the beauty of love and dedication, which brings efficiency in life.

In Sanskrit there is a beautiful verse which says, "He really lives in whose living countless people live." What is there to say about a man when even his death becomes an inspiration? He laughs at death. Death cannot destroy him. One who has fulfilled his life and has blessed and inspired many others alone can be called a successful person. He alone is proficient and he alone can be called efficient. Such is the success from which we get great happiness and the strength of face whatever situations confront us. This is where sorrow ends. Such a life is an inspiration to others.[16]

12. Knowledge of the Symbols of the Country

The authors while engaging themselves in training to college and university teachers found that even teachers lacked the true meaning of National symbols, what to talk of students, which are the means of developing cultural perspective in India. We, therefore, feel that the symbols of India and their meanings may be made part of the learning for everyone to serves as means of national integration and strengthening of cultural heritage of India.

NATIONAL FLAG

The National Flag is a horizontal tricolour of deep saffron *(kesaria)* at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy-blue wheel which represents the *chakra*. Its design is that of the wheel which appears on the abacus of the Sarnath Lion Capital of Ashoka. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the National Flag was adopted by the Constituent Assembly of India on 22 July 1947.

Apart from non-statutory instructions issued by the Government from time to time, display of the National Flag is governed by the provisions of the Emblems and Names (Prevention of Improper Use) Act, 1950 (No. 12 of 1950) and the Prevention of Insults to National Honour Act, 1971 (No. 69 of 1971). The Flag Code of India, 2002 is an attempt to bring together all such laws, conventions, practices and instructions for the guidance of all concerned.

The Flag Code of India, 2002, takes effect from 26 January 2002 and supersede the 'Flag Code-Indias' as it existed. As per the provisions of the Flag Code of India, 2002, there shall be no restriction on the display of the National Flag by members of general public, private organisations, educational institutions, etc., except to the extent provided in the Emblems and Names (Prevention of Improper Use) Act, 1950 and the Prevention of Insults to National Honour Act, 1971 and any other law enacted on the subject.

STATE EMBLEM

The state emblem is an adaptation from the Sarnath Lion Capital of Ashoka. In the original, there are four lions, standing back to back, mounted on an abacus with a frieze carrying sculptures in high relief of an elephant, a galloping horse, a bull and a lion separated by intervening wheels over a bell-shaped lotus. Carved out of a single block of polished sandstone, the Capital is crowned by the Wheel of the Law *(Dharma Chakra)*.

In the state emblem, adopted by the Government of India on 26 January 1950 only three lions are visible, the fourth being hidden from view. The wheel appears in relief in the centre of the abacus with a bull on right and a horse on left and the outlines of other wheels on extreme right and left. The bell-shaped lotus has been omitted. The words *Satyameva Jayate* from *Mund ka Upanishad,* meaning "Truth Alone Triumphs", are inscribed below the the abacus *Devanagari* script.

NATIONAL ANTHEM

The song *Jana-gana-mana,* composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on 24 January 1950. It was first sung on 27 December 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas. The first stanza contains the full version of the National Anthem:

Jana-gana-mana-adhinayaka, jaya he
Bharata-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga.
Tava shubha name Jage,
Tava shubha asisa mange,
Gahe tava jaya gatha,
Jana-gana-mangala dayaka jaya he
Bharata-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

Playing time of the full version of the national anthem is approximately 52 seconds. A short version consisting of the first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions. The following is Tagore's English rendering of the anthem:

Thou art the ruler of the minds of all people, dispenser of India's destiny.

Thy name rouses the hearts of Punjab, Sind, Gujarat and Maratha.

Of the Dravida and Orissa and Bengal.

It echoes in the hills of the Vindhyas and Himalayas, mingles in the music of Jamuna and Ganges and is chanted by the waves of the Indian Sea. . .

They pray for thy blessings and sing thy praise.
The Saving of all people waits in thy hand,
thou dispenser of India's destiny.
Victory, victory, victory to thee.

NATIONAL SONG

The song *Vande Mataram,* composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress. The following is the text of its first stanza:

Vande Mataram!
Sujalam, suphalam, malayaja shitalam,
Shasyashyamalam, Mataram!
Shubhrajyotsna pulakitayaminim,
Phullakusumita dmmadala shobhinim,
Suhasinim sumadhura bhashinim,
Sukhadam varadam, Mataram!

The English translation of the stanza rendered by Sri Aurobindo in prose is:

I bow to thee, Mother,
richly-watered, richly-fruited,
cool with the winds of the south,
dark with the crops of the harvests,
The Mother!
Her nights rejoicing in the glory of the moonlight,
her lands clothed beautifully with her trees in flowering bloom,
sweet of laughter, sweet of speech,
The Mother, giver of boons, giver of bliss.

NATIONAL CALENDAR

The national calendar based on the *Saka* Era, with *Chaitra* as its first month and a normal year of 365 days was adopted from 22 March 1957 along with the Gregorian calendar for the following official purposes: (i) Gazette of India, (ii) news broadcast by All India Radio, (iii) calendars issued by the Government of India, and (iv) Government communications addressed to the members of the public.

Dates of the national calendar have a permanent correspondence with dates of the Gregorian calendar, 1 *Chaitra* falling on 22 March normally and on 21 March in leap year.

NATIONAL ANIMAL

The magnificent tiger, *Panthera tigris* is a striped animal. It has a thick yellow coat of fur with dark stripes. The combination of grace, strength, agility and enormous power has earned the tiger its pride of place as the national animal of India. Out of eight races of the species known, the Indian race, the Royal Bengal Tiger, is found throughout the country except in the north-western region and also in the neighbouring countries, Nepal, Bhutan and Bangladesh. To check the dwindling population of tigers in India, 'Project Tiger' was launched in April 19-73. So far, 27 tiger reserves have been established in the country under this project', covering an area of 37,761 sq. kms.

NATIONAL BIRD

The Indian peacock, *Pavo cristatus,* the national bird of India, is a colourful, swan-sized bird, with a fan-shaped crest of feathers, a white patch under the eye and a long, slender neck. The male of the species is more colourful than the female, with a glistening blue breast and neck and a spectacular bronzegreen train of around 200 elongated feathers. The female is brownish, slightly smaller than the male and lacks the train. The elaborate courtship dance of the male, fanning out the tail and preening its feathers is a gorgeous sight.

The peacock is widely found in the Indian sub-continent from the south and the east of the Indus river, Jammu and Kashmir, east Assam, South Mizoram and the whole of the Indian peninsula. The peacock is fully protected under the Indian Wildlife (Protection) Act, 1972.

NATIONAL FLOWER

Lotus *(Nelumbo Nucipera* Gaertn) is the National Flower of India. It is a sacred flower and occupies a unique position in the art and mythology of ancient India and has been an auspicious symbol of Indian culture since time immemorial.[17]

13. Creating Archaeological Interest

A present, there are 312 monuments which depicts Indian history and culture in different parts of India. Teachers may provide knowledge about these monuments through lectures, audio-visual aids and personal seeings through educative tours. These monuments would create interest in Indian philosophy and culture which would help in national integration.

14. Creating Interest in National Museum

Museums store articles, photos, dresses, ornaments which create interest among youth about the culture and philosophy of our country. The teachers may take the students to these museums to make them aware of national and regional cultures. For example, National Museum set-up in 1949, the National Museum was made a subordinate office under the Department of Culture in 1960. At present, there are about two lakh objects of art houses in the National Museum in the areas of exhibitions, education, public relations, publications and conservation.

Let us give an example of:

The Indian Musuem, Kolkata, which is the largest and oldest institution of its kind in India, was founded in 1814. At present, it includes, six cultural and scientific sections, viz. Art, Archaeology, Anthrolopology, Geology, Zoology and Economic Botany, with a number of galleries under each section. Many rare and unique specimens, both Indian and trans-Indian, relating to humanities and natural sciences, are preserved and displayed in the galleries of these sections.

The National Gallery of Modern Art (NGMA) was founded in 1954, and is the only institution of its kind that represents the evolution and pictorial transformation in the visual arts in India over the last one hundred and fifty years. The main objectives of the NGMA are to create an understanding and sensitivity among the Indian Public towards the visual and plastic arts in general, and to promote the development of contemporary Indian art in particular.

The collection of NGMA, built primarily through purchase and by gifts, comprises nearly 16,049 works of art, representing over 1742 contemporary Indian artists; these include paintings, sculptures, graphics and photograph. NGMA periodically organizes special exhibitions from its own collections and conducts international exhibitions under the Cultural Exchange programme with different countries.[18]

15. Promotion and Dissemination of Art and Culture

Zonal Cultural Centres (ZCCs) were set-up for the creative development of Indian culture in various regions. The essential thrust of these centers has been to create a cultural awareness among people and to identify, nurture and promote the vanishing folk traditions in the rural and semi-urban areas of the states.

Apart from organizing a chain of cultural programmes in metropolises as well as in remote rural areas, the ZCCs have established linkages with the state departments and NGOs for preservation, promotion and propagation of tribal and folk art forms. The NCCs have also taken up the following programmes:

- National Cultural Exchange Programme, i.e. exchange of artises, musicologists, performers and scholars within the country.
- Setting up of Shilpa Grams to promote and ensure direct marketing facilities to artisans.
- Setting up of documentation centers to document vanishing and dying art forms.
- Conducting of Republic Day folk dance festival and crafts fairs.

Important Programmes organized by ZCCs: Let us discuss briefly for each center:

Centre for Cultural Resources and Training

The Centre for Cultural Resources and Training is an autonomous organization under the Department of Culture. The broad objective of the Centre is to revitalize the education system by creating an understanding and awareness among students about the plurality of regional cultures of India and integrating this knowledge with the school education. The main thrust is on linking education with culture and making students aware of the importance of culture in all developmental programmes. The training stresses the role of culture and science and technology, housing, agriculture, sports, etc. An important components of training is creating awareness amongst students and teachers of their role in solving environmental pollution problems and conservation and preservation of the natural and cultural heritage.[19]

16. Celebration of Festivals

Higher education institutions should educate the youth about the festivals of Indian and rationale of celebrating them, e.g. celebration of Lohri, Pongal, Deepawali, Dussehra, etc. These will create patriotism among the minds of the youth and result in rational integration and national unity.

Let us mention the celebrations done by cultural department in different parts of the country.

17. Celebration of Centenaries and Anniversaries

The Department of Culture organizes the centenary celebrations of important personalities and events, and has constituted National Committees (headed by the Vice-President of India/Prime Minister/ Minister for Tourism and Culture) for the express purpose of planning and developing such programmes, or allocating funds to different agencies for conducting the same.

The Government of India had earlier constituted National Committees for organizing the 50th Anniversary of Indian Repulic (26 January 2000-26th January 2001) and 2600 years of Tirthankara Mahavira's Kamma Kalyanak (6 April 2001-6 April 2002). Commemorative coins on Dr. Syama Prasad Mookerjee were issued on 5 April 2002 at Calcutta.[20]

18. National Mission for Manuscripts

Manuscript: Wealth of India

India has witnessed a stupendous output of literature in its 5000-year-old history. This literature has been handed down to the generations both orally as well as in writing. In written form, this vast mass of literature has been preserved in different languages and scripts, and on different kinds of material like birch bark, palm leaf, cloth, wood, stone and paper.

Excavations in Central Asia have unearthed manuscripts of Indian origin on subjects like literature, mathematics and medicine. A considerable volume of literature on Buddhism and Indian philosophy exists in Tibetan and Chinese translations. Buddhist monasteries and universities like Nalanda, Taxila and Vikramshila were well-known repositories of manuscripts. Personal collections of British officers, who were deeply interested in Indian culture and collected privately, were purchased by East India Company and Imperial Library, Berlin in the 18th and 19th centuries. Buhler and Aufrecht, the well-known scholars of manuscripts, donated their collections to the India Office Library, London. Surveys were made by rulers in pre-independent India to assess the collections and contents of manuscripts in the country.

With the passage of time, knowledge about manuscripts has also increased. It has also transpired that ancient manuscripts exist not only in Sanskrit but also in other scripts and languages such as Pali and Prakrit, relating to Jainism and Buddhism. There is also a vast range of manuscripts in Persian and Arabic which record various aspects of society since 10th Century A.D. Discoveries are still to be made with regard to manuscripts of pre-Kalidasa dramatists, pre-Sankara Vedantic works, early Sankhya works, grammar works prior to Bhartrhari and commentaries on the *Natya Shastra, Baudhayana* and *Upavarsa* which are referred to in later manuscripts. On a rough count, there are estimated to be more than 4 million Indian manuscripts in the country and abroad.

Comprehensive information regarding the status of the manuscript wealth of India is not available at present for a number of reasons. The only general assertions one can make on the basis of existing knowledge, is that:

- these manuscripts are in different languages and in different scripts;
- they are written on different kinds of material like birch, bark, palm leaf, cloth and paper;
- they are in the custody of institutions like libraries, museums, monasteries and individuals with diverse organisational structures and varied sources of funding;
- only a small percentage of these manuscripts have been surveyed and catalogued and even where the catalogues exist, they are not uniform and each owner has his own format; and
- a significant proportion of manuscripts have not been preserved scientifically. In fact, experts estimate that almost all palm leaf manuscripts may physically disappear over the next 50 to 100 years.

In other words, no holistic policy framework or strategy has been evolved till date to survey, list, catalogue, preserve and dissemination information locked in the manuscripts.

The Prime Minister in his Independence Day Speech on 15 August 2002 had announced that:

The Ministry of Culture will launch a National Mission for Manuscripts to preserve and unlock the precious treasure house of scientific, intellectual, literary and spiritual knowledge in different Indian languages, contained in different kinds of material. Among other things, the Mission will set-up a National Manuscripts Library and promote ready access to these manuscripts through publication in book form as well as machine readable form.

The discovery of lost works extends the boundaries of our knowledge and awareness about our heritage. Unlocking this storehouse of knowledge presents significant challenges. While some of it has disappeared, and some of it is rotting, parts of it are still unknown, inaccessible and fragmented. In the face of these challenges, concerted and co-operative efforts are demanded of the Government, both at the Centre and the States, in collaboration with universities, research institutes, Vidyapiths, Granthalayas, non-governmental organisations (NGOs) and individuals so that this invaluable heritage is documented; preserved and made accessible.

Existing Situation and the Stakeholders

There are a large number of organisations engaged in conservation, preservation and documentation of manuscripts. The major institutions engaged in these activities are the National Archives of India (NAI), the Indira Gandhi National Centre for Arts (IGNCA), Indian National Trust for Art and Cultural Heritage (INT ACH) and the Institutions of the Department of Culture such as Khuda Baksh Oriental Public Library, Rampur Raza Library, Salar Jung Museum, National Museum, Indian Museum, Asiatic Society, Kolkata, Central Institute of Buddhist Studies and National Library, Kolkata. Besides, a number of universities, private trusts, societies, religious organisations and voluntary bodies are engaged in promoting, preservation, conservation, research and dissemination of information about manuscripts.

While the activities of these organisations have contributed to the preservation of manuscripts on a case-by-case basis, there has been no holistic framework, policy or strategy for survey, listing, cataloguing and dissemination of information. The National Mission for Manuscripts proposes to fill these gaps by providing a holistic framework for documentation, preservation and dissemination.

Objectives of the National Mission for Manuscripts

The Department of Culture proposes to launch a National Manuscripts Mission in order to enhance access, improve awareness about cultural heritage and preservation and encourage use of manuscripts for educational and research purposes and lifelong learning. Therefore, the objectives of the Mission are:

- To document and catalogue Indian manuscripts, wherever they may be, maintain accurate and up-to-date information about them and the conditions under which they may be consulted;
- To promote ready access to these manuscripts through publication, both in book form as well as machine readable form;
- To facilitate conservation and preservation of manuscripts through training, awareness and financial support;
- To boost scholarship and research in the study of Indian languages and manuscriptology; and
- To build-up a National Manuscripts Library at IGNCA.

Scope, Time Frame, Budget and Activities under the National Mission

With this broad mandate, the National Mission be launched for a period covering the Tenth Five Year Plan, spanning 5 years from 2002-07. During this period, the Mission will initiate action on the tasks of cataloguing, conservation, preservation and improved access to the users. Given the uneven nature of facilities and the fact that some organisations are more ready than others to start the work of cataloguing and providing access, all phases of work will be taken up simultaneously. The specific activities would include:

- need-based funding for consolidating the existing 400-odd institutions in terms of buildings, conservation and storage facilities, equipment requirements, cataloguing and publications;
- training and surveys of private holdings to identify private holdings and their cataloguing and preservation needs;
- completion of Catalogus Catalogorum Project;
- setting up of a National Manuscripts Library at IGNCA with a focus on manuscripts on medicine, astronomy mathematics and fundamental sciences; and
- Development of standards and norms for a national database of institutions that catalogue, preserve and store manuscripts.

Besides this, the Mission will also earmark funds for purchase of manuscripts. A total budget of Rs. 35 crores has been approved for the Tenth Plan.

Implementation Arrangements

A National Empowered Committee will be constituted to implement the Mission, comprising 10-15 experts nominated by the Department of Culture and headed by the Minister (Tourism and Culture). This Committee shall direct, co-ordinate, monitor and approve the annual budgets and annual action plans for the Mission

The Executive Committee headed by Secretary (Culture) shall also be set-up for preparation of action plans, budgets and for chalking out the micro details of activities.

The Indira Gandhi National Centre for Arts (IGNCA) will be the National Nodal Agency for the Mission and consequently house a National Manuscripts Library. The Mission Director will be appointed with the approval of the Department of Culture, and serve as the Chief Executive Officer for the Mission. The Department of Culture shall also set-up a Project Monitoring Cell for periodic monitoring and review of the activities of the Mission.

Expected Benefits

At the end of the Tenth Plan period, the Manuscripts Mission expects to deliver the following benefits:

The outputs of the Mission, viz. National Directories of custodial institutions and individuals and Subject Directories will be the first major attempt to bring together basic information about the manuscript wealth of India. Apart from sensitising people about the rich intellectual heritage of India, the Mission will provide vital policy inputs for future initiatives to conserve, preserve, digitise, improve access and save manuscripts for posterity.

- Availability of a consolidated database will provide a major impetus to new fields of research across the country that were hitherto not attempted or are still in their infancy because of the difficulties in accessing sources of information. The use and access to accumulated wisdom on subjects like astronomy, traditional medicine, philosophy, politics, civil society and governance will supplement contemporary research and further enrich academic debate and discourse.
- Considering the wealth of information available in manuscripts, the Manuscripts Mission is likely to generate immense interest amongst research scholars and traditional Indian languages and subjects. The esoteric field of manuscriptology will become more accessible as a research and career option.
- A National Manuscripts Library that will be set-up as part of the Mission will provide central access to manuscripts and improve accessibility to all the stakeholders.
- The Mission will strengthen infrastructural facilities relating to buildings, equipments, preservation, and cataloguing in more than 400 institutions in the country.
- Through the Mission, it is anticipated that about 1000 educated persons and language experts will gain contractual employment over periods ranging from 6 months to 5 years.

The outcomes beyond 2007 would have to be articulated at a later date taking into account the experience gained in the Tenth Plan. The above-mentioned outcomes would be continued with an added emphasis on networking of institutions, micro-filming, digitisation and dissemination.

To conclude, it is useful to recount the note recorded by Whitley Stokes, Secretary to the Council of the Governor-General on the true state of affairs for manuscripts in 1868. He stated:

> But whatever may be done, I trust that no time may be lost in doing something. The climate and the white ants of India are awful destroyers of manuscript. The old race of Sastris is dying out; the younger natives are losing their interest in the study of preservation of their national literature; and it is safe to say that in another generation, unless the Government bestir itself at once, much of value that is now procurable will have disappeared for ever.

What was said 134 years ago is perhaps more relevant today than ever before.[21]

METHODS OF PROMOTION OF CULTURAL PERSPECTIVES AMONG STUDENTS

1. A lecture once a week on some facets of Indian Nationalism like National Anthem, Indian Constitution, India's Culture, India's Common Ideology, etc. This would create integration and patriotism among the minds of students which they can translate when they occupy high offices in the Government.
2. Tours to historic Places: Tours of the students can be taken to make them apprise of rivers, mountains, aesthetic places and their historic and present relevance. In this way, students develops a love for different cultures, places of India that promote unity.
3. Holding Tournaments wherein participants can come from all parts of India—The players are not merely to play games but also learn about different states and develop mutual understandings.
4. Inviting eminent persons to speak on leading personalities of India—Experts can come and talk to students on the life and teachings of Swami Vivekananda, Guru Nanak Dev, Christ, Gautam Buddha, Pt. Jawaharlal Nehru, etc. to infuse their ideals into the life of youth.
5. Debates in colleges/universities about topics of cultural perspectives—This would ingrain the theory and practice of culture in their minds.

POA SUGGESTS SOME OTHER METHODS

1. Zonal Cultural Centre

The networking of the entire country through Zonal Cultural Centres will help in provision of inter-state cultural linkages and affinities. These Zonal Centres would also build-up exhibition and displays of performing arts not only in terms of their emphasis on revival of languishing art homes but also in making the student community aware of the rich diversity of India's cultural heritage.

2. Scouting Movement

The Scouting movement has very pervasive coverage in the country. Through its inexpensive yet disciplined activities, the Scouting and Guiding and to the extent possible Rovering movement would be used to take care of activities like community singing, protection of monuments, cultural camps, rallies, jamborees and inter-state camps. This movement is capable of achieving a great deal with very little investment.

3. N.C.C., N.S.S. and N.Y.K.s

These institutions would be required to encourage cultural instruction particularly in terms of community interaction through camps and through organized and disciplined activity related to protection of cultural and natural environment.

4. Museums and Archaeological Surveys

While these institutions have at national and state level made a beginning to interact with educational institutions, in the proposed action plan, this activity would be systematized. The network of museums in the country and the protected monuments maintained by the Archaeological Surveys would be required to evolve comprehensive linkages with educational institutions by close collaboration.

5. Development of New Institutions

Special Institutions for documenting and promotion of folklore and arts would be set-up. These would take care of preservation and documenting of the rich diversity of art forms particularly in the rural and tribal areas. These would conduct special capsule course for teachers and scholars.

6. Review and Monitoring

An inter-departmental committee under the chairmanship of Joint Secretary in Department of Culture and comprising representatives of CCRT, NCERT, CBSE and UGC would oversee, monitor and review implementation. Similar arrangements have to be made at the state levels.

PROBLEMS

In higher education system, there are following problems which prevent the students from exposure of their ancient culture and philosophy:

1. Students are too busy in their career-oriented activities. They hardly find time to attend to these activities.
2. Teachers in Higher Education system are themselves are not exposed to such education in their career and therefore consider it superfluous.
3. There is no weightage of such learning in the evaluation system.
4. The TV, Radio, Man Media, hardly project these virtues, rather they prefer to give news relating to violence and other disintegration factors.
5. Vice-Chancellors are unaware of the advantages of such teachings.
6. Youth and teachers hardly understand the meaning of National heritage which is bare minimum.

The Higher Education system has the potentiality to mould and build the lives of youth to make them conscious of the fact that in India's integrity, development and prosperity lies in their welfare. The Higher Education System, therefore, needs to find out ways and means to develop the faith and respect among students in their culture, country, people, land, dress, language, customs, traditions, rivers, mountains, festivals, archaeology, etc. These would strengthen the bonds of love among people unity and development of India. These developments can make India peaceful internally as there would be no place in such an atmosphere for communal, regional and caste violence. This would strengthen our motherland to face any outside challenge be it economic, political or social.

R.N. Prasad rightly observers that the primary function of the universities is to provide learning circumstances to a person so that he may be able to cultivate his mind, skills and character in order to lead a purposeful life and contribute to the well-being and growth of the society around him. It is helpful, even without going into many details, to visualize a number of competencies befitting specific objectives which may be desirable to cultivate through the educational process, competencies such as:

(i) On the cognitive side—knowledge of facts, phenomenon and theories, understanding and application of this knowledge to new and unknown situations; ability to gather knowledge through first hand study of books as well as situations; to analyse and creativity synthesis thoughts and ideas;

(ii) On the side of skill—ability to observe, explore and experiment, competence to present and discuss ideas, to give and obtain cooperation in a team, to organize work and people for carrying out tasks undertaken; and

(iii) On the effective side—resourcefulness, self-reliance, capacity for disciplined hardwork, sense of responsibility and inclination towards justice, fairplay and helpfulness towards others, lack of prejudice or prejudgement in all spheres, initiative and openness to change and experience.

The universities help strengthening national integration by creating understanding and fellow-feeling among their different groups, regional, groups—both teachers and students which will be to throw up a political elite, evolving institutions through which these national goals can most successfully be obtained.[22]

Higher Education system should promote the interest of students in national geography, history, poetry, saints, rivers, mountains, dresses, etc. so that they can take interest in Indian culture and civilizations.

CONCLUSION

Education, conceived as a life long wider process of life, has great potentialities, in developing youth in taking keen interest in India's culture which can create patriotism and love for the country. In addition, youth can promote harmony and affection among different interests through common culture of India. Youth should portray in the forefront Indian culture which is an amalgam of all the different cultures of people. In this way, we can keep our country united, peaceful and prosperous. There would be sporadic attempts to violate this peace but youth trained in higher education system would dominate and make India a land of peace loving people who want to educate the foreign countries in the same manner to create peace and prosperity in the world.

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APPENDIX 12.1

FACETS OF INDIAN CULTURE

1. Philosophical Outlook

A tree must love the ground on which it stands. This is the land where, like tidal waves, spirituality and philosophy have, again and again, rushed out and deluged the world.

Swami Vivekananda says: "The Indian Nation cannot be killed. Deathless it stands and it will stand so long as that spirit shall remain as the background, so long as her people do not give up her spirituality. Beggars they may remain, poor and poverty-stricken, dirt and squalor may surround them but let them not give up their God, let them not forget that they are children of sages."

This is the theme of Indian life-work, he burden of her eternal song, the backbone of her existence, the foundation of her being, the *raison d'etre* of her very survival—the spiritualization of the human race.

Perhaps for this reason, Mahatma Gandhi once said: 'I cling to India like a child to its mother's breast because I feel that she gives me the spiritual nourishment that I need.'

Our outlook is deeply ingrained in the Vedic expression "Tat Twam Asi"—That art thou, connection between जीवात्मा and परमात्मा between the individual soul and the universal soul.

We firmly believe in the Vedantic concept, 'Each soul is potentially divine . . . ' We consider ourselves as अमृतस्य पुत्राः Sparks of the Divine. Each seed is potentially a fruit. So our aim in life is to become a man, a better man, a superman, divine man, a God-man and ultimately to become God—the concept of अहं ब्रहमास्मि ।

This concept of divinity of the soul is the cardinal article of faith. For us the individual is not just an insignificant unit in a larger whole. This is in total contrast to the communist or capitalist thinking of the Economic man or the Abstract man.

This faith helped a Saint in replying to Alexander when he threatened to kill him.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनंक्लेदयन्त्यापो न शोषयति मारुतः ।। 2/23

No weapon can cut this soul, nor any fire can burn it, no water can make it wet and no wind can dry it.

We believe in the theory of rebirth—the Karma theory which gives us tremendous confidence. That is why death is a festival of liberation for us.

The 'I' in me being the same as the 'I' in other beings makes me react to the joys and sorrows of my fellow-beings just as I react to my own. This genuine feeling of identity born out of the community of the inner entity is the real driving force behind our natural 'urge for human unity and brotherhood.'

2. Tradition of Tolerance

The outstanding fact about India is its tradition of tolerance. Many Jews driven from their Holy Land, after the destruction of their temple, found an asylum in India and still live here as a community hardly touched by the troubles through which Jewelry elsewhere has been passing. Christian communities were flourishing in India in the 2nd century A.D. and their descendants are living today in the same areas. The Zorastrians, that is, the Parsis, driven out of their homeland by the sudden impact of Islam found a sanctuary in India and today, though small in number, about one lakh, have made an impact on India's life.

The name of the Holy Book of the Parsis is Khurd Avestha. Khurd means incomplete. Incomplete because they had to run away against the onslaught of Islam. There is a very interesting story about their migration. When they came to India, they reached Gujarat. The king of Sanjan (near Surat) Raja Udaysingh, sent one full cup of milk through his Pradhan, indicating to the Parsis that they were over-populated and so there was no place for the migrants. The clever but intelligent Parsis put a spoon of sugar in the cup indicating that they will merge themselves totally in India and will add to the glories of the nation. Indeed, they have fulfilled their promise ! if we go through the annals of the Freedom Movement in India, we will come across the names of towering giants like Dadabhai Naoroji, Madam Cama, Pherozeshah Mehta and others. Even today we find towering giants amongst the Parsis such as J.R.D. Tata, Nani Palkhiwala, Godrej, Field Marshal Sam Manekshaw, the late Homi Bhabha, Sohrab Modi, etc.

All religions have a place in India including Islam professed by about twelve crores of Muslims. India has successfully upheld her tradition of religious and social tolerance by declaring herself a secular, democratic Republic.

The tradition of tolerance is not an attitude of indifference to others. It is a fundamental postulate of Hindu thought that every way of life has its own contribution to make to human welfare.

एकम् सद् विप्रा बहुधा वदन्ति ।। 1 ।।
आकाशात् पतितं तोयं यथा गच्छति सागरं ।
सर्व देव नमस्कारं केशवं प्रति गच्छति ।। 2 ।।

Ways of worship are different but the ultimate reality is one: Krishna says in the Gita:

ये यथा माम् प्रपद्यंते तामस्तथेव भजाम्यहम् । 4/11 ।

He proclaims a doctrine, which is fundamental to all Hindu thought. For us, Religion is not a matter of exclusive dogma. We give respect to the faith and benefit of others. We are firm in our faith: but are prepared to approach other faiths with an open mind.

Owing to this approach, we are reinterpreting our own doctrines and doing readjustments. For example, we have absorbed Buddhism, though the religion of Buddha vanished from India, a thousand years ago. Its teachings are closely interwoven with Hinduism.

3. Sense of Synthesis

India is something like a sub-continent; but, there exists a unity because of the sense of synthesis. In spite of variations in dress, systems, attitudes, customs, rituals, due to our unique culture, we are bound to one another. The life-long dream of every Indian is to visit Rameshwaram in the south and Banaras in the north. Every Indian wants to take a dip in the Ganga at Banaras and wants to bring the water from the Ganga to the south to perform abhishekha to Lord Ramanatha at Rameshwaram. Such rituals help in binding the people together.

Our concept of the joint family is a unique contribution in the history of mankind. Generation after generation we have developed it. At the time of the death anniversary श्राध्द we start with जंबुद्विपे-भारतवर्षे गंगातीरे . . . . By this the entire lineage is maintained.

The synthesis of the Aryan and Dravidian cultures is the basis of Hindu civilization. The development of Indian art also bears witness to this great process. The Mauryan art was undoubtedly influenced by Greek culture. Indian painters mastered the paintings of the Persians and a new Indo-Persian school of paintings known as the Moghul paintings, enriched the artistic tradition of India. A similar process of assimilation and synthesis is taking place in every sphere of artistic activity.

A unique example of this genius for synthesis is Mahatma Gandhi, his theory of 'Ahimsa' or 'Non-violence'.

It is the central doctrine of Buddhism and Jainism and is also the accepted creed of the Vaishnavas वैश्णव जन तो तेने रे कहिये । जो पीड़ पराई जाने रे ।

However, Gandhi came to the realisation of this essentially Indian doctrine through Thoreau and other Western thinkers and was confirmed in his faith by Christ's Sermon on the Mount. Even many Muslims claim that Islam profoundly influenced Gandhiji's faith. However, Gandhi claimed himself to be an orthodox Hindu and died with the words 'hey Ram' on his lips. Gandhiji rightly used to define Hinduism as 'Relentless pursuit of truth' . . . . Denial of God we have known. Denial of Truth we have not known. Perhaps for this reason Shri Ram Manohar Lohia coined the word (साथी) Saathi for comrade, हम सब साथी हैं-हम् सत् दुंढने निकले हैं ।

In fact, the essence of Vedanta is nothing but a search for this truth. सत्यमेव जयते Truth alone triumphs. Truth is the ideal of our culture.

We never thought of erecting a Berlin wall between us and others. Only diffident people are afraid of the contracts and the thoughts of others and put up a wall around themselves. The greatness of any system is established only when it can hold its head high even while it is in contact with others.

This search for truth makes India the ideal meeting ground for East and West—historically well qualified and spiritually supreme. The rapid transformation of India's economy, no less than of her social structure, also provides unmistakable evidence of the vitality of this movement for the mingling of the East and the West and the evolution of a new society based on the synthesis of the best in Europe and of the best in Asia.

4. Social Outlook

A Significant specialty of our culture is its revolutionary social outlook. It reflects in the very definition of Dharma.

धारणात् धर्म इन्याहुः धर्म धारयति प्रजाः ।। 1 ।।

Dharma is the one which holds together the entire Society. This is called Dharna of Dharma.

यतो बुद्धया निश्रेयस सिद्धि सा धर्मा: ।। 2 ।।

i.e., Material welfare along with Spiritual Bliss. This is called Sadhana of Dharma.

The interpretations of the term Dharma given by Western scholars are too narrow and inadequate. The term Dharma has a connotation wider than the notions of law, customs, morality, religion, duty, righteous conduct—it is the ultimate source of all values of human society.

We do not talk of मोक्ष alone. Along with it, we have three Purusharthas, धर्म, अर्थ व काम । Westerners talk of सन्यासाश्रम to show that we are other worldly. No. The poor and the unfortunate in every country become to some extent, other-worldly and then सन्यास comes only after the completion of the first three Ashramas, ब्रह्मचर्य, गृहस्थाश्रम व वानप्रस्थाश्रम ।

Sensual enjoyments were allowed. Earning money was not a taboo. In fact, ours was the richest country up to the 17th century. Maurya's period was considered to be a golden period. English historians are never tired of telling stories of Mohd. Ghazni's loot and plunder and there is a reference to an underground treasure-house, measuring 1.5 lakh cubic-feet full of Gold and silver during Shahjahan's period.

Indians also carried out a highly sophisticated enquiry into sex relations. Vatsayana was the first commentator. It is a tribute to the glory of the Body-synthesis of the sensual with the spiritual.

Westerners say we were conservative. No ! Ours was the most liberal society—Women enjoyed all rights. They were equal to men. Ladies like Gargi and Maitreyi made wonderful contributions to our culture.

With all the richness and liberal outlook, economic and social equality was, and is, the burden of our song, right from the Vedic period.

ईशा वास्यमिदं सर्व यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुंजीथा मा गृधःकस्य स्विद्धनम् ॥ 1 ॥

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself which are set aside as his quota and one must not accept other things, knowing well to whom they belong.

5. Scientific Outlook

A major aspect of our culture is its open attitude towards science. Westerners feel that Indians look upon the world as 'Maya' i.e., illusion and therefore, they are not concerned with the facts of the material world. However, this word 'Maya' is grossly distorted. Lord Macaulay used to make a satirical comment about the Hindu conception of geography by quoting expressions such as 'Ocean of Milk' and 'Ocean of Honey'. No doubt, Hindu mythology makes reference to the milky ocean but nobody believes in its factual existence. The Westerners also did not want to believe that the Sun was the centre round which all planets rotated and the Jesuit priests punished Galileo in 1633 for confirming the theory of Copernicus. It may be mentioned that Aryabhatta born in 476 had already written a book on astronomy and said that the earth was round. The word भूगोल is relevant here. भूगोल is the very word for geography in all Indian languages, and it has been accepted without murmur.

The reason for the scientific outlook is the enquiring mind. Nachiketa symbolizes this mind. The entire Vedanta is a search for Truth.

The Guru telling the disciple: चरैवैति चरैवैति O ! traveller—march on—march on. Go deep and search for the truth. Naturally, Indians excelled in every branch of science—Mathematics, Astronomy, Chemistry, Sculpture, Pharmacology, etc.

(a) आयुर्वेद is a branch of अथर्ववेद. Dhanwantari was a pioneer in this field. He gave his knowledge to Sushrut, Charak, Agniwesh and Nagarjun all giants in this field. This knowledge went to the Arabian countries, Greece and then to other parts of Europe. The Greek physician, Acuaris had praised त्रिफला. Harun Al Rashid was cured by Indian physicians. Alexander also kept some Vaidyas to cure सर्पदंश and elephantiasis. Mohd. Ghazni arranged to translate Sushruta's book and named it कुरत अल् मुल्क ।

Birth control was known before 500 B.C. The usage of metals and minerals like Gold, Iron, Pyrites, and Quartz for medicinal purpose was known. Vaccination was known to our physicians.

(b) Surgery—Sushruta has named 127 instruments for surgery. He had advocated sterilization of instruments before surgery. Operations for cataract, removal of kidney stone, joining of bones and for that matter, even Plastic Surgery were known to us.

(c) Chemistry—Nagarjun—A native of Daihic near Somnath was a great alchemist (2nd century B.C.). In this field we were ahead of Europe. There is one complete volume on Mercury. Calcination, distillation, sublimation and fermentation processes were all known to us.

(d) Metallurgy—different types of iron and steel were known to us. Good quality swords were made in India and were also exported. King Porus gifted a sword of special steel to Sikandar instead of giving gold or silver. The iron Pillar, near Kutub Minar in Delhi, weighing 10 Tons, is 1,500 years old. However, it is not rusting even now. The moulding of such a big pillar is really a mystery and baffles the modern metallurgist.

(e) Mathematics—The Zero and the decimal systems were India's contribution, admits Prof. Walse. We are also pioneers in the field of Geometry. The relation between the radius and circumference of a circle was known to us S=2r. The value of up to the 4th decimal place, was known to us.

Bhaskaracharya was an expert in differential calculus—surds, roots were known to us. In Algebra our men developed the concept of the negative quantity without which algebra would have been impossible.

Bhaskaracharya (1200 A.D.) was aware of the law of Gravitation which Newton discovered afterwards.

The fact that Sunrise at Lanka, Mid-day at Java, Sunset at Siddhapura, and Mid-night at Rome occur at the same time was known to our scientists.

(f) Astrology—Aryabhatta knew the speed with which the earth rotates. Solar and Lunar eclipses were explained. Aryabhatta knew that the moon did not emit light of its own. Many Arabs translated his work अर्जबहाट, अर्दबैरिअस, etc. Parashar, before Aryabhatta was another great astronomer.

(g) Industry—To get sugar from sugarcane was an Indian method. Use of cotton was indigenous. Others learnt it from us. Wearing of muslin and fine silk were our specialty. A fine piece of muslin could be passed through a small ring. Egyptian mummies were wrapped in Indian muslin cloth 2000 years ago.

(h) Navigation—Bhiku Chamanlal writes in his book, 'India Mother of Us All', that the art of navigation was born in river Sindh 6000 years ago. The Sanskrit word for navigation is नव गति: ships went to Mexico and Peru. He called these people Indians. In the 3rd century A.D. horses were exported by ship. युक्तिकल्पतरु by भोज नरपति is a treatise on ship-building. In this treatise four different types of wood and various names and size of ships were mentioned. There was a reference to the Lighthouse, Ports, Dock Yards, etc. Kautilya devoted one chapter on नावाध्यक्ष in his Arthashastra.

Swami Vivekananda, while talking proudly about our scientific outlook very aptly says:

'Here, activity prevailed when even Greece did not exist, when Rome was not thought of, when the very fathers of Modern Europeans lived in forests and painted themselves blue. Even earlier, when history has no record and tradition dare not peer into the gloom—ideas after ideas have marched out from here, but every word has been spoken with a blessing behind it and peace before it.'

6. Love Towards Nature

We not only love human beings but we also love the animal kingdom, plants and so on. The Late Sane Guruji calls it Advaita—the truth that human beings, animals, plants—all are one. The same life-force—Prana is in each one of us.

We consider ourselves as sons of Mother Earth.

-अथर्व वेद

माता भूमि: पुत्रोहम् पृथीव्या: ।

Naturally we start our day before getting up from the bed by praying.

समुद वसने देवी पर्वतस्तन मंडले ।
विष्णुपत्नी नमस्तुभ्यं पादस्पर्श क्षमस्वमे ।।

Then we take bath by chanting

गंगेच यमुनेचैव गोदावरी सरस्वति ।
नर्मदे सिंधु कावेरी जलेस्मिन् सन्नीधिम् कुरु ।।

For us every river is sacred. The Nile (Egypt), Thames, and the Volga never got such status. All rivers are one. The chemical composition of water is H_2O but we call our rivers by suffix इशा माता-गंगामाता, गोदावरीमाता, etc.

The love for animals is also in our blood. There is no God who is not associated with some animal or the other. Siva with Rishaba, Vishnu with Garuda, Brahma with Hamsa, Indra with the Elephant. Even a humble rat finds a patron in Ganapathi !

Prohibition of the killing of even poisonous snakes or crop destroying monkeys proves the hold this idea has on the Indian mind. Even the concept of अहिंसा has come from this sanctity which was attached to all life. It made a great impact on Buddhism and Jainism. When somebody asked Mahatma Gandhi his preference for cow protection or स्वराज्य immediate came the reply, 'I will prefer cow protection.'

Reverence for life is the burden of our song and that is why we worship Nature, the mountains, the rivers, the plants. Every Deity has its favorite plant and flower—a Champa, a Jasmine, a Lotus, etc., their association with God makes them sacred.

This Advaitic outlook 'living in tune with nature' is nothing but spiritualization of science and technology. It may even be termed as Ecological yoga. This outlook, this facet of our culture is going to help the entire humanity.

7. Role of Sanskrit

Culture and language go hand in hand. It is the mother of all the languages of the world and perhaps the only language which has not changed from place to place or from time to time. The word Sanskrit means refined. It is not a natural language, प्राकृत is natural. It is like a flower while Sanskrit is the essence. During the Vedic period, paper was not available; hence it was not a written language. However, the great treasure of knowledge was preserved with a scientific approach. Our Saints and Seers possessed the knowledge of Phonetics (science of pronunciation) and Etymology (the origin of word).

They developed a marvelous method of memorizing the Vedas, Stotras and Hymns. There were people who were knowing two Vedas, three Vedas, four Vedas and so names as द्विवेदि, त्रिवेदि, चतुर्वेदि, त्रिपाठी, etc. Because of the uniqueness of method, even after 4000-5000 years, we are chanting Vedas with the same tune and pronunciation. Foreigners admit that there is no match for Panini's grammar.

Sanskrit literature has a continuity which is perhaps unique. It extends from the time of the Vedas. It has given a binding expression to the ideas, aspirations and sense of beauty to the whole sub-continent. In every field of literature, epics, poetry, drama, lyrics, none surpassed and few equal Sanskrit—Valmiki's Ramayana, Vyasa's Mahabharata and Kalidasa's Shakuntala are, not merely the literature of India, but the literature of entire mankind.

Max Muller says, "I spend my happiest hours in reading Vedantic books. They are like the light of the morning, like the pure air of the mountain. So pure, so true."

Russell also pays glowing tributes: "All philosophies of the world are combined in the "Gita" and Schopenhauer exclaims 'O Upanisada—

you will be the solace of my life and the solace of my death'."

Many of us wrongly consider the Vedas as prayers in honour of God, but Europeans regard the Vedas as also useful in bestowing material benefits. The military system in U.S.S.R. is based on the Vedas. The German scholars made efforts to interpret every word in the Vedas. The Germans started news Bulletins in Sanskrit much earlier than we in India. There is a Sanskrit school at Kensington in England where 900 students study Sanskrit.

Sanskrit has produced not only Philosophical and Religious literature, but also Secular literature. Only one example of Kautilya's Arthashastra is sufficient to support this point. It is a manual on political Administration, written about 300 B.C., and has fifteen chapters elaborating 36 different departments like Law, Crime Investigation, Agriculture, Mining, Foreign Policy, War, Appointment of people, management of famine, etc.

8. Artistic Heritage

The Art of India is recognized as a unique chapter in the history of human endeavour. Its continued vitality, its astonishing range, the boldness and vigour of its conception, the sense of beauty and power it conveys has placed Indian artistic heritage among the major cultural legacies of the world. Each one of the achievements of our artists of yore such as, the cave temple of Ellora, the murals of Ajanta, the rock-cut pagodas of Mahabalipuram, the Lingaraj Temple at Bhubaneshwar, the Sun Temple at Konarak, the Trimurti at Elephanta, the Nataraja temple at Chidambaram, may perhaps be said to be infinitely superior to the cumulative achievements of the artists of Europe from the dawn of its history.

In each and every field of Art, Architecture, Sculpture, Painting, Dance Drama, and Music, we were the leaders.

(a) Architecture

Sculpture and Painting were considered as a part of the aspect of Town Planning was known to our people. There were 18 Schools of Engineering. 50 ton stone pillars, big carvings and multistory caves were sheer magic for the Europeans. Our painters were expert in wall, cloth and wood paintings. There are references to 6 types of brushes, 5 main colours and 28 combinations. The colour chemist was ready to give guarantee about the durability of the colour for 1000 years.

(b) Natyashastra

Bharata is considered a pioneer in the field of Drama and his treatise on is नाट्यास्त्र unique where he refers to all the aspects of such as Gestures, Music, Role Playing, Dance, etc.

The various types of platforms such as the Half moon, Moving stage, sliding stage were known. Even the design and Architecture of the

Theatre and its acoustics were known. Hence, Bharata was not only an actor, a director and a make-up man but also a decorator and engineer all rolled in one.

In the field of Dance, we have various types—like Bharatanatyam, Kathakali, Manipuri, Kathak. The same is the case with Music. We have a galaxy of people like Ravi Shankar, Allahrakha, Samata-Prasad, Balamurali Krishna and others who are popular throughout the world.

9. Universal Outlook

Our culture is universal as it is based on Vedanta which is a Universal Religion. The way of life proposed by this culture is acceptable to entire mankind and can be briefly described by a few quotations from early Indian literature.

(a) एकम् सत् विप्रा बहुधा वदंति ।

That which is, is one; wise men speak of it in many ways.

(b) May he direct our thoughts.

(c) We preach उपेक्षा, मुदिता, करुणा, मैत्री । Ignore evil, cultivate graciousness, develop universal love and do active good to all.

(d) Daily in the evening, we pray:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

Let everyone be happy. Let everyone be free from all ills.

(e) The sentiments of Vedic prayers are echoed in the heart of every modern man. May he be an Indian, Russian, American or Chinese—of any caste, creed or religion.

He is asking the Almighty to lead him from the unreal to the real, from darkness to light, from death to immortality.

असतोमा सद्गमय-तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतम् गमये, ओउमः शांतिः शांतिः शांतिः ।।

This is our culture and our philosophy. In the world, we are not a good for nothing race. Arnold Toynbee says: "The world is at the point of annihilation and only Indians can show the Path."

All idealists were excited by the French Revolution and everybody was singing a song. Bliss was it in that dawn to be alive but to be young was very heaven. The day the youth of India sing such a song, India will arise. Today we are not singing this song because we are ignorant of our rich heritage. This ignorance should be effaced with the utmost speed.

The Eternal Message of Our Himalayas

The mighty Himalayas to the far north have been the symbol of India and her focus of national inspiration during all these millennia of our history; and the Himalayas represent the spirit of meditation, the spirit of inwardness. That spirit gave to humanity the Vedantic vision of human excellence, namely, his inborn divinity. India has written a luminous chapter in the history of man, in the history of the tremendous development in this life of inwardness, and transcendentalism, in that immortal literature of our nation, namely, Upanisads. A little later came the great Buddha who added a fresh chapter of re-authentication, bright and glorious, to this great ideal and technique of meditation, to this heroic struggle of man rising above his sensate level of man achieving inner penetration and exercising and expressing his profound spiritual dimension, making for universality in his vision and sympathy.

Today we have another symbol and centre of inspiration for India in this Kanyakumari in the far south, impressively situated at the confluence of the three oceans. Kanyakumari represents the expression of that innate divinity of man and of the consequent universality in his vision and sympathy, in the practical field of individual and collective life and endeavour; it represents what Vivekananda calls Practical Vedanta.

Source: From the speech delivered by Swami Ranganathananda (on 15th September 1970 on the occasion of the celebrations of the inauguration of Vivekananda Rock Memorial), Kanyakumari, Publihsed as: Indian Culture, Vivekanand Kendra, Chennai, 2000, pp. 15-42.

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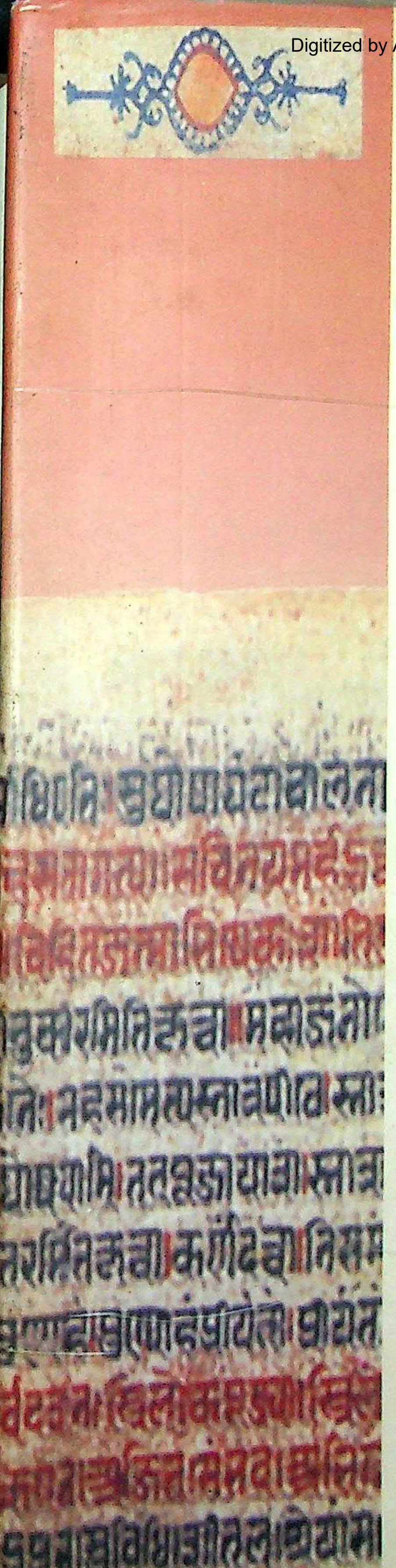

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